Politeuphuia,

WITS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed by *E. Fleſher*, and are to be ſold by *Edward Brewſter* at the *Crane* in St. *Pauls Church-yard.* 1674.

To his very good friend,

Mr. BODENHAM,

N. L. wisheth increase of happiness.

SIR,

WHat you seriously begun long since, and have always been very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all most worthy of the same; both in respect of your earnest travel therein, and the great desire you have continually had for the general profit. My humble desire is, that you would take into your kind protection this old and new burthen of Wit: new in its form and title, though otherwise old, and of great antiquity, as being a methodicall collection of the most choice and select Admonitions and Sentences, compendiously drawn from infinite variety, Divine, Historical, Poetical, Politick, Moral, and Humane. As for the envious and overcurious, they shall the less trouble me, sith I know there is nothing in this World but is sub-

ject to the Erinnys *of ill-disposed persons, whose malice is as fatal as the Darts of* Cephalus, *or* Paris *shaft, which neither a seven-fold shield, nor* Vulcan's *cunning workmanship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldness, beseeching God daily to increase the affection you bear to learning, I take my leave.*

Yours most assured

to command,

N. L.

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-Wealth*, I have once more adventured to present thee with this new Edition. *Solent primi fœtus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of Examples; for that I intend, by God's grace, the next time to publish the fourth part of *Wits Common-wealth*, containing onely Examples. Then from your gracious acceptance and censure let this part draw her perpetual priviledge, that like *Alcinous* fruits it may still flourish in the fair Summer of thy gentle favour, and every one of them triumph in despight of Envie's raging winter.

N. L.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrantia vitæ,
Ingenii varios flores rimaris & ardes,
Intemerata legas hujus monumenta laboris,
In quo ferventem metris ſedabis orexin.
Hoc duce Mercurio cœleſti numine plenus,
Vertice ſublimi feries arcana polorum,
Et facilè rapidas fauces vitabis Averni.
Omnia ſunt in hoc; Muſis aptiſſima ſedes,
Virtutis morúmque Pharos, Cynoſura vaganti,
Ingenii, genii, mentis, rationis acumen.

A. R.

LET him who in deſire Wit's Wealth embraces,
Here ſtand and gaze, where well behold he may
A heavenly troop of matchleſs Nymphs and Graces
Their Silver arms in ſacred Founts diſplay;
Whoſe parts all fair and equal to their faces,
Make their nak'd beauty their moſt rich array.

Nor think I lead him with a vain ſuppoſe,
Inviting him unto his reſting place;
Whence flows a river of ſmooth running Proſe,
Whoſe ſtreams conceits (like Virgins) interlace.
Amongſt green leaves ſo grows the Damask-roſe;
So Diamonds golden Tablets do enchace.

T. M.

Wits Common-wealth.

Of God.

Defin. *God, the beginning of all things, the* Idea *and pattern of all good, is that Almighty Omnipotence which wanteth beginning and ending, which, being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men ſo mighty, no beaſts ſo fierce, no ſea ſo deep, that can reſiſt his power.

As a Prince will not ſuffer that another be called a King in his Realm: ſo likewiſe God will not permit that any other in this World ſhould be honoured but he onely.

Without the underſtanding of the will of God by his Word, our ſight is but blindneſs, our underſtanding ignorance, our wiſedome fooliſhneſs, and our devotion deviliſhneſs.

God will not ſuffer man to have the knowledge of things to come: for if he had preſcience of his proſperity, he would be careleſs; and underſtanding of his adverſity, he would be ſenſleſs. *Auguſt.*

God, who hath made all mortal things, hath authority to diſpoſe them even with the ſame power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raiſed us.

Where Vertue doth raiſe to honour, there God fails not to eſtabliſh the dignity.

God is called a Well, both becauſe he hath all good things from himſelf, and alſo for that he doth communicate from thence with his creatures without any hinderance to himſelf: for God miniſtreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sun, which riſeth upon ſuch as fear him, and goeth down from them that are careleſs and profane.

The treaſures of vices are in us, the abundance of goodneſs in God. *Jerome.*

The greatneſs of God is more ſeen in mercy then in puniſhment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deals in one ſort with the ſinner, in another manner with the juſt: to the ſinner he pardoneth his offence, and from the juſt he takes away the occaſions of his ſin.

Æripus King of *Arcadia* for breaking up of *Neptune's* Temple was ſtricken blind.

Mordorus ſpoiling *Circe's* Temple was ſtricken mad, with all his Souldiers.

Alexander's Souldiers, ſeeking to ſpoil the Temple of the ſame Goddeſs, were ſlain with lightning.

Brennus the Captain of the *French* entering the Temple of *Apollo*, and ſpoiling it, was ſtricken with madneſs, and ſlew himſelf.

Scipio's Souldiers that robbed the Temple at *Toloſa* died all miſerably.

As it is impoſſible with one and the ſame eye to behold Heaven and Earth: ſo it is as impoſſible with one diſordinate will to love God and the World. *Auguſt.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations

God

God is high: if thou lift thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

God's Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is merciful; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold; Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the Holy Ghost, is made manifest. *August.*

Jupiter est quodcunq; vides, quacunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda: nè & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambrose.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and that Land where the faithfull after this life expect their portion and inheritance.*

HEaven is the seat of God, and the Earth is his Foot-stool.

Heaven

Heaven is the ſeat of Glory, the habitation of Angels, the reſting-place of the Faithful, far beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can ſearch the ſecrets of the Heavens? *Baſil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven, as it had its creation of nothing, ſo it ſhall be diſſolved to nothing.

The diſpoſition and places of the Heavens are not of power to expreſs our good or bad fortunes.

As Hell is the place of all horrour, ſo Heaven is the haven of all reſt.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the Saved, the ſeat of the Lamb, the fulneſs of delight, the inheritance of the Juſt, and the reward of the Faithful.

From Heaven our Souls receive their ſuſtenance Divine.

Heaven is the Church of the Elect, the Soil of the Juſt, and field of the Faithful.

He is moſt miſerable that is denied to ſee the Sunſhine; and he is moſt accurſed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, eaſie to die ill; hard to obtain Heaven, eaſie to keep from thence.

None knoweth better how great is the loſs of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.

In gloria exteſti mira ſerenitas, plena ſecuritas, aterna felicitas.

Eſtq;

Eſtq; Dei ſedes niſi terra, & pontus, & aër,
Et cœlum, & virtus : ſuperos quid quærimus ultrà ?

Of Angels.

Deſin. *Angels are of an intellectual and incorporeal ſubſtance, always movable and free, the Divine meſſengers of the will of God, ſerving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confuſion of men.

Angels are careful of mens actions, and protectors of their perſons.

Angels were created of God immortal, innocent, beautiful, good, free, and ſubtil, of the eſſence of God himſelf. *Auguſt.*

Angels have their habitation in Heaven, their eyes fixed on the Majeſty of God, their tongues formed to his praiſes, and themſelves onely in him.

Every one's Angel that hath guided him in his life ſhall at the latter day bring forth him he hath governed.

Angels intend two things; the firſt is the glory and ſervice of God, the ſecond is the health and ſalvation of his children.

Angels are the comforters, inſtructers and reformers of men.

Angels are Tutors of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in deſire; deſire not, becauſe they want not, in beholding their Creator. *Amb.*

The Angels have charge to conduct men, wiſedom to inſtruct men, and grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels, whereſoever they are ſent, do always behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Virtues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels suffereth neither change nor end: for they are immutable and divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

Angeli sic foras exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defin. *Vertue is a disposition and power of the reasonable part of the soul, which bringeth into order and decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the soul abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a proportion and uprightness of life in all points agreeable to reason.*

HE that desireth to be called Vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reverend; for that the one title descends together with Dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow natural in a strange Countrey, and Vice maketh the natural strange in his own Countrey.

Vertue is health, Vice is sickness. *Petrar.*

Vertue is a stranger upon earth, but a citizen in Heaven.

Take

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive is no less Vertue in Princes when they be offended, then revenge is a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by years: for there are old fools, and young Counsellours. *Guev.*

Vertue is the Queen of Labourers, Opinion the Mistress of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the earth famous, in their graves glorious, and in the heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countreys, but by mending of old errours.

Vertue is the more acceptable, by how much the more it is placed in a beautiful body.

Pythagoras compareth Vertue to the Letter Y, which is small at the foot, and broad at the head; meaning, that to attain Vertue is very painful, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue, while it suffereth, overcometh.

Vertue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Vertue hath no Vertue to remember; seeing he wanteth Humility, which is the Mother-vertue of all Vertues.

Vertue is better and more certain then any Art.

The actions of Vertue do so much affect the beholder that he presently admireth them, and desireth to follow them.

A man

A man endued with Vertue meriteth more favo
then a man of much wealth.

It is no leſs vertue to keep things after they be go
ten, then to get them. *Ovid.*

Vertue in general is a caſtle impregnable, a riv
that needeth no rowing, a ſea that moveth not,
treaſure endleſs, an army invincible, a burthe
ſupportable, an ever-turning ſpie, a ſigne deceit
leſs, a plain way failleſs, a true guide without guile
a balm that inſtantly cureth, an eternal honour tha
never dieth. *Marc. Aurel.*

*Laudo factam de neceſſitate virtutem; ſed plus laud
illam quam eligit libertas, non inducit neceſſitas.*

——*Virtus medio jacet obruta cœno;*
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Defin. *Peace is the quiet and tranquillity of Kingdoms
burying all ſeditions, tumults, uproars and factions
and planting eaſe, quietneſs and ſecurity, with all o
ther flouriſhing ornaments of happineſs.*

DEar and unprofitable is the peace that is boug
with guiltleſs bloud.

They juſtly deſerve the ſword of War which wil
fully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and Jo
reigneth where Modeſty directeth.

Peace is the end of War, Honour the joy of Peac
and good Government the ground of them both.

Peace is of moſt men deſired.

Concord in a City is like Harmony in Muſick.

Concord of many maketh one.

As the living members of the body united togethe
maintain life, and divided haſten death: ſo Citizen
in a Common-wealth by their Concord maintain th
State, but by their Hatred deſtroy it.

True Peace is to have Peace with Vertue, and Wa
with Vice.

Peac

Peace asketh no leſs wiſedome to conſerve it, then alliantneſs to obtain it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt are ſooneſt prevented. *Olaus Mag.*

Archidamia, the *Spartan* Lady, ſeeing her Countrey oppreſt by the covetouſneſs of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the State-houſe with a naked ſword in her hand, and in the name of all the Ladies chid the heartleſs Lords, for ſuffering themſelves to live, their Countrey being overthrown, and they like to loſe their liberty.

Pyrrhus entring *Sicily* poſſeſſed with ſome hopes of peace, afterward ſurpriſed the Countrey, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftener promiſed then performed. *Plato.*

The countenance declareth man's inclination to peace; and the auſterity of *Marius*'s countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wiſedome, to be at peace with men, at war with vices.

To rule an Eſtate is a heavy burthen; but to undergoe Peace is an eaſie carriage.

Concord maketh ſmall things mightily to increaſe: but Diſcord maketh great things ſuddenly to decay.

To fly from peace which we ſhould earneſtly purſue, is to follow diſcord and our own deſtruction.

That thing is more eſteemed which is obtained by peaceful words, then that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella desint, virtutum experimenta non proſunt.

——*Pax optima rerum*
Quas homini noviſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives æquare potens——Sil. Ital.

Of

Of Truth.

Defin. *Truth is that certain and infallible Vertue which bringeth forth all goodnes, revealeth the Creation of the World, the power of our Creatour, the eternal Crown of Bliss we hope for, and the punishment allotted for our misdoings: it is a vertue through which we are inclined to speak no otherwise with our tongue then we think with our heart.*

TRuth stands not upon the tongues of men, nor honour upon the frowns of Authority.

There is nothing so secretly hidden, but time and truth will reveal it.

Truth may be oft blamed, but never shamed: a Vertue, suppressed by slander, will at last appear without blemish.

The dissolving of a doubt is the finding of the truth.

Truth is the Law of Arts.

Truth hath two champions, Wisedom & Constancy.

Truth is the messenger of God, which every man ought to reverence for the love of her master.

Truth onely among all things is priviledged in such wise, that when time seemeth to have broken her wings, then as immortal she taketh her force.

The purest Emerald shineth brightest when it hath foil: and Truth delighteth most when it is apparelled worst.

The end of Grammar is to speak aptly and agreeably; and the end of Speech, Society; of Rhetorick to carry all mens minds to one opinion; of Logick to find out truth amidst many falshoods. All other Arts do likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Prosperity hath Pride; Security hath Peril; and Familiarity hath Contempt.

Pharamond the first King of *France* was named *Warmond*, which signifieth Truth.

Truth feareth nothing more then to be hid; ſhe ca-
h for no ſhadow, but is content with her own light.
Truth is a vertue that ſcaleth the heavens, illumi-
teth the earth, maintaineth juſtice, governeth Com-
on-weals, killeth hate, nouriſheth love, and diſcove-
h ſecrets.

Truth is a ſure pledge not impaired, a ſhield ne-
r pierced, a flower that never dieth, a ſtate that fea-
h no fortune, & a port that yields no danger. *Cicero.*

Truth is health that is never ſick, a life that hath
ver end, a ſalve that healeth all ſores, a ſun that
ver ſetteth, a moon that is never eclipſed, an herb
at is never withered, a gate that is never locked,
d a voiage that never breeds wearineſs.

Truth is ſuch a vertue, that without it our ſtrength
weakneſs, our juſtice tyrannous, our humility trai-
rous, our patience diſſembled, our chaſtity vain,
r liberty captive, and our piety ſuperfluous.

Truth is the Centre wherein all things repoſe, the
rd whereby we ſail, the Wiſedome whereby we are
ured, the Rock whereon we reſt, the Lamp that gui-
eth us, and the Shield that defendeth us.

Truth is the ground of Science, the ſcale to Cha-
ty, the type of Eternity, and the fountain of Grace.

By Truth the innocent ſmileth before the Judge,
nd the Traitour is diſcovered before he is ſuſpected.

Truth is a good cauſe, and needs no help of Orato-
y: and the leaſt ſpeech diſcovers the beſt credit.

Qui veritatem occultat, & qui mendacium prodit,
terque rem eſt: ille, quia prodeſſe non vult; iſte, quia
ocere deſiderat. Auguſt.

Non bove mactato cœleſtia numina gaudent:
Sed quæ præſtanda eſt & ſine teſte fide.

Of Conſcience.

Defin. *Conſcience generally is the certain and aſſured te-*
ſtimony which our ſouls carry about with them, bea-
ring

ring witnes of what we speak, think, wish, or d it is to the wicked an Accuser, a Judge, a Hangm and a Rope; to the godly a Comfort, a Reward, a Aid against all adversities.

A Guilty Conscience is a worm that biteth, and n ver ceaseth.

The Conscience once stained with innocent blou is always tied to guilty remorse.

Conscience is a worm that frets like *Seres* wool, s cretly and deeply; easily gotten, and hardly worn ou Where the Conscience is drowned with worldly pom and riches, there wisedome is turned to foolishnes.

Conscience is the Chamber of Justice. *Orig.*

He that frameth himself outwardly to do that whic his Conscience reproves inwardly, wilfully resiste the Law of God.

The Conscience is wasted where shipwreck is mad of Faith.

A good Conscience is the only liberty.

The Conscience is a book wherein our daily sin are written.

A good Conscience is a continual quietnes.

Although the Conscience of many seem to be sea red with an hot iron, as if it were void of all feelin of sin; yet at the point of death it is awakened, yc and it driveth the miserable soul to desperation.

We shall carry nothing with us out of this life, bu either a good or a bad Conscience.

Discern discreetly and practise reverently thos things that are good, that thine own Conscience ma be clear, and others by thy doings not offended. *Gre*

A clear Conscience needeth no excuse, nor feareth any accusation.

None is more guilty then he whose Conscience for ceth him to accuse himself.

To excuse one's self before he is accused, is to fin a foul crack in a false Conscience. Con-

Conſcience beareth little or no ſway where Coin rings in his plea.

The Conſcience loaden with the burthen of ſin is ſ own Judge, and his own Accuſer.

Whenas any offence is committed through ignonce, or any other violent motion; the cauſes that ccaſie the ſame being cut off, penitence and remorſe Conſcience preſently follow.

The Philoſophers count thoſe men incurable, whoſe onſciences are not touched with repentance for oſe ſins which they have committed.

There is no greater damnation then the doom of a an's own Conſcience.

The violence of Conſcience cometh from God, who aketh it ſo great, that man cannot abide it, but is ced to condemn himſelf.

A wicked Conſcience purſueth his Maſter at his heels, d knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conſcientiæ: vis autem nunam eſſe triſtis? bene vive. Iſidor.

——*Heu quantum pœna mens conſcia donat!*

——*Sua quemque premit terroris imago.*

Of Prayer.

ſin. *Prayer (as ſome Divines affirm) is to talk with God, craving, by interceſſion and humble petition, either thoſe things neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſins which through frailty we commit.*

THE juſt man's prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankful heart, and the ken of a contrite and penitent mind.

rayer is not to be attempted with force and violence heart, but with ſimplicity and meekneſs of ſpirit.

g.

Happy is that man, whom worldly pleaſures cannot w from the contemplation of God, and whoſe life is ontinual Prayer.

Prayer

Prayer is the wing wherewith the ſoul flieth to heav
and Meditation the eye wherewith we ſee God. *A*
Prayer kindleth, inflameth, and lifteth the heart u
God; & the incenſe of meditation is pleaſing in his
The prayer of the poor afflicted pierceth the clou
Prayer is a vertue that prevaileth againſt temp
tion, and againſt all cruel aſſaults of infernal ſpi
againſt the delights of this lingring life, and aga
the motions of the fleſh. *Bernard.*
Prayer engendreth confidence in the ſoul, confide
engendreth peace and tranquillity of conſcience.
Faith joined with Prayer maketh it more forci
but humility coupled with it maketh it beneficial
effectual.
Vertuous and godly-diſpoſed people do daily p
unto God for the cleanſing of the impurity of the he
and do watch it with all diligence that they can,
labour to reſtrain it, that the corruption thereof b
not out either to the hurt of themſelves or others.
The *Romans* upon certain high days prayed for
creaſe of wealth to the people of *Rome*: which *S*
being Cenſor changed, ſaying, That it was ſuffici
and that they ought onely to pray unto God to
ſerve it ſuch as it was.
Thy prayer is thy ſpeech to God: when thou
deſt, God ſpeaketh to thee; and when thou pra
thou talkeſt with God. *Aug.*
Let prayer aſcend, that grace may deſcend.
He that knoweth how to pray well, knoweth
to live well.
Where the mercy of the giver is not doubted,
negligence of him that prayeth is to be reprehend
Prayer muſt be accompanied with the exerci
mortification.
No prayer can tie the will of God unto us, ex
firſt of all we renounce and conquer our own wil

Pray in thy heart unto God at the beginning of all thy works, that thou mayest bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayest be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other; but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bern.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedness or Beatitude is the grace of God and his benefits bountifully bestowed on them that serve him, and keep his commandments.*

TRue blessedness from mortal eyes is hid, and left as an object to the purer spirits.

That man cannot be truly blessed in whom vertue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness afar off beginneth from humility.

A blessed man cannot erre.

There is no truer happiness in this life then that which beginneth everlasting happiness; and no truer misery then that which leadeth to everlasting misery.

The first felicity that godly men have after this life is the rest of their souls in Christ; the second shall be the immortality and glory of their bodies.

This

This is perfection and happineſs, even for every thing to attain the end for which it was created, and there in to reſt and be bleſſed.

Hateſull and hapleſs is that happineſs that traineth men from truth to inſolence.

Since in every thing the exceſs is hurtful, the abundance of felicity is moſt dangerous.

It is no true bleſſedneſs which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to bleſſedneſs do chiefly conſiſt in the noble vertues of wiſedome.

True bleſſedneſs conſiſteth in a good life and happy death. *Solon.*

Not the rich, but the wiſe avoid miſery, and become happy and bleſſed.

They that think riches the cauſe of happineſs, deceive themſelves no leſs then if they ſuppoſed that cunning playing upon the Lute or Harp came from the Inſtrument, and not from art.

Thoſe men be truly bleſſed whom no fear troubleth, no penſiveneſs conſumeth, no carnal concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſoul.

Felix anima quæ ſpreto turbine ſeculi, pertranſiens corporis clauſtra, illius ſummi & incomprehenſibilis lucis pateſt aliquo illuſtrari radio.

——— *felix cui victa voluptas*
Terga dedit, longi quem non fregere dolores.

Of Love.

Defin. *Love is the moſt excellent effect of the Soul, whereby man's heart hath no fancy to eſteem, value or ponder any thing in this world, but the care and ſtudy to know God neithe*

neither is it idle, but worketh to ſerve him whom he loveth: and this love is heavenly. There is alſo a love natural, and that is a poiſon which ſpreadeth through every vein; it is an herb that being ſown in the entrails mortifieth all the members; a peſtilence, that through melancholy killeth the heart; and the end of all vertues.

LOve is the Maſter of boldneſs and confidence. *Niphus de pulch.*

Love is an unreaſonable exceſs of deſire, which cometh ſwiftly, and departeth ſlowly.

Whoſoever loveth is deceived and blinded in that which he loveth.

The love that a man getteth by his vertue is moſt permanent.

Love is full of ſpeech, but never more abundant therein then in praiſe.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reaſon.

Love begun in peril ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed mith bitter paſſions, & a miſery tempered with a few momentany delights.

All bonds are little enough to hold love.

Love is a vertue if it be meaſured by dutiful choice, and not maimed with wilful chance.

Lawleſs love never endeth without loſs; nor doth the nuptial bed defiled eſcape without revenge.

Fancy is a worm that biteth ſoreſt the flouriſhing bloſſomes of youth.

Love is not to be ſuppreſt by wiſedom, becauſe not to be comprehended with reaſon.

Hot love is ſoon cold, and faith plighted with an adulterous vow is tied without conſcience, and broken without care.

Love as it is variable, ſo it is mighty in forcing effects without denial.

Cupid is not to be reſiſted without courage, but entertained with courteſie.

Love vanquiſheth Tyrants, conquereth the malice of the envious, and reconcileth mortal foes unto perfect friendſhip.

Love is a heat full of coldneſs, a ſweet full of bitterneſs, a pain full of pleaſantneſs, making the thought have eyes, and hearts ears, bred by deſire, nurſed by delight, weaned by jealouſie, killed by diſſembling and buried by ingratitude.

That which with the heart is loved, with the hear is lamented.

Love is a worm, which commonly lives in the eye and dies in the heart.

To be free from love is ſtrange, but to think ſcorn to be beloved is monſtrous.

Love and Royalty can ſuffer no Equals.

Love being honeſt may reap diſdain, but not diſgrace.

He that feeds upon fancy may be troubled in the digeſtion.

Love without his fruit is like a picture without a face.

Love never took thought but near her lives end and hope of heaven had never fear of hell.

Things immortal are not ſubject to affliction. *He*

Affection bred by enchantment is like a flower wrought in ſilk, in colour and form moſt like, but nothing at all in ſubſtance and ſavour.

Love gotten by witchcraft is as unpleaſant, as fi taken with medicines is unwholeſome.

Love is a Chameleon, which draweth nothing in t mouth but air, and nouriſheth nothing in the bo but the tongue.

Love breaketh the brain, but never bruiſeth t brow; conſumeth the heart, but never toucheth t

skin

kin; and maketh a deep ſcar to be been before any ound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to preſer manners before mo-ey, and honeſty before beauty.

Lawleſs love without reaſon is the very loadſtone to uth and ruine.

Love is not ſatisfied with gold, but onely payed with ove again. *Pythag.*

Love covereth a multitude of ſinfull offences; and oyalty covereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied ith hands; made faſt with thoughts, not to be un-boſed with fingers.

To have a fair Miſtris in love, and want gold to aintain her; to have thouſands of people to fight, and o penny to pay them; maketh your Miſtris wild, nd your Souldiers tame.

True love is never idle, but worketh to ſerve him hom he loveth. *Aug.*

As Ivy in every place findeth ſomewhat to cleave nto, ſo Love is ſeldome without a ſubject.

Love is threefold: the firſt onely embraceth vertue; he ſecond is infamous, which preferreth bodily plea-ure; the third is of the body and ſoul: nothing more oble then the firſt, then the ſecond nothing more vile, he third is equal to both. *Plato.*

Love is a cruel impreſſion of that wonderful paſſion, which to be defined is impoſſible, becauſe no words each to the ſtrong nature of it, and onely they know t which inwardly do feel it. *Aurel.*

He that maketh his Miſtris a Goldfinch may perhaps n time find her a Wagtail.

The aſſaults of love muſt be beaten back at the firſt ight, leſt they undermine at the ſecond. *Pythag.*

He that looketh to have clear water, muſt dig

deep; he that longeth for ſweet muſick, muſt ſtrai
art to the higheſt; and he that ſeeketh to win his love
muſt ſtretch his labour, and hazard his life.

It falleth out in love as it doth with Vines; for th
young Vines bring the moſt wines, but the old is beſ

Birds are detained with ſweet calls, but they ar
caught with broad nets: Lovers are allured with fa
looks, and intangled with diſdainfull eyes.

Of love mixed with mockery followeth the truth o
infamy.

He that hath ſore eyes muſt not behold the candle
nor he that would have his love fall to the remem
brance of his Lady: for the one cauſeth his eyes t
ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulne
conſumeth love. *Hermes.*

Love can never be fully fixed, when in him that
beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatre
provident and adviſed.

Love is a frantick frenzy, that ſo infects the mind
of men, that under the taſt of Nectar they are opiſ
ned with the water of *Styx.*

Love brings no lewd looks to command by powe
and to be obeyed by force.

Love and fortune favour them that are reſolute.

Lovers oft-times proceed in their ſuit as Crab
whoſe paces are always backward.

As Affection in a lover is reſtleſs, ſo if it be perfe
it is endleſs.

Love is a ſweet tyranny, becauſe the lover endure
his torment willingly. *Niphus.*

The mind of a Lover is not where he liveth, b
where he loveth.

Love fixed on vertue increaſeth ever by continuanc

The paſſionate Lover if he fail, love is his Pilo

f he walk, love is his companion; if he ſleep, love is is pillow.

Love is onely remedied by love, and fancy muſt be ured by affection. *Pyth.*

Sophocles being demanded what harm he would viſh to his enemy, anſwered, That he might love where e was not fanſied.

Love is moſt fortunate where courage is moſt reſolute Affections are harder to ſuppreſs then enemies to ubdue.

Lovers oaths are like fetters made of glaſs, that liſter fair, but couple no conſtraint.

Love maketh a man that is naturally addicted to vice o be endued with vertue, forcing him to apply himelf to all laudable exerciſes, that thereby he may obain his lover's favour; coveting to be skilful in good etters, that by his learning he may allure her; to exell in muſick, that by his melody he may intice her; o frame his ſpeech in a perfect phraſe, that by his earning and eloquence he may perſwade her: and hat nature wanteth, he ſeeketh to amend by art: and he onely cauſe of this vertuous diſpoſition is love.

Lo e, be it never ſo faithfull, is but a Chaos of care nd fancy; though never ſo fortunate, is but a maſs f miſery. *Chilo.*

Love is to be driven out by reaſon, nor to be thruſt ut by force.

Amidſt the natural paſſions of man, love is the foun-in of all other.

The Lover knoweth what he doth deſire, but he noweth not what he ſhould deſire.

Love may wither by little and little, but the root ill not be removed on a ſudden.

It is a profit for young men, and a fault for old en, to be in love.

The beſt Phyſician to cure love is ſhe that gave the ound.

The first step to wisedom is, not to love; the se cond, so to love that it is not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his Image, so God in ma is both loved & hated: he cannot hate man who lovet God, nor can he love God who hateth man. *Bern.*

He that gathereth roses must be content to prick hi fingers: and he that will win a woman's good will mus be content with sharp words.

There are six properties in love: Self-love is th ground of mischief; Lascivious love, the root of re morse; Wanton love, the cowards warfare; Pure lov never saw the face of fear; Pure love's eyes pierce th darkest corners; Pure love attempteth the greate dangers.

Libertas quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
——Heu quantum mentes dominatur in æquas
Justa Venus!

Of Jealousie.

Defin. *Jealousie is a disease of the mind, proceeding from fear which a man hath, that that thing is communicate to another which he would not have common, but priva to himself: it is also bred of that love which will n suffer a partner in a thing beloved.*

HE that is pained with the restless torment of Jea lousie doubteth and mistrusteth himself, being a ways frozen with fear, and fired with suspicion. *He*

Jealousie is such a heavy and grievous enemy to th holy estate of matrimony, and soweth between th married couple such deadly seeds of secret hatred an contention, as love being once rased out with distru thereof, through envy ensueth bloudy revenge.

A jealous man is suspicious, evermore judging th worst

worſt: for if his Wife be merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, unconſtant; if ſhe laugh, it is lewdly; if ſhe look, it is lightly: yea, he is ſtill caſting beyond the Moon, and watcheth as the crafty Cat over the ſilly Mouſe.

Love as it is divine with loyalty, ſo it is helliſh with Jealouſie.

Jealouſie proceedeth from too much love.

The heart being once infected with jealouſie, the ſleeps are broken, and dreams prove unquiet; the night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation and miſery.

The Jealous man living dies, and dying prolongs out his life and paſſion worſe then death: none looketh on his love, but ſuſpicion ſays, This is he that covers to be corrival in my favours; none knock at the door, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talk, but they whiſper of affection. If ſhe frown, ſhe hates him, and loves others; if ſhe ſmile, it is becauſe ſhe hath had ſucceſs in her love: look ſhe frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then, as a man poſſeſſed with a frenzy, he crieth out that neither fire in the ſtraw, nor love in a woman's looks can be concealed. Thus doth he live reſtleſs, and maketh love, that oft is ſweet, to be in taſt more bitter then gall.

Jealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſs in love; ſo there is no deſpair to the prejudice of Jealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by Jealouſie: the one ſtill expecteth his wreck, the other ſeeketh his own ruine.

Jealouſie maketh the coward ſtout, the baſhfull audacious, the babler ſilent.

He that is jealous is like him that is ſick of an ague, and poureth in drink to augment the chilneſs of his ſickneſs. *Hip.*

There can be no greater tyranny then jealouſie, whereby a man continually murthereth himſelf living.

Jealouſie begetteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpicion is the mother of jealouſie. *Dionyſius.*

Three things breed jealouſie; a mighty ſtate, a rich treaſure, and a fair wife.

Jealouſie is a hell-born fiend, that peſtereth the mind with inceſſant paſſions.

Jealouſie, in ſeeking death contemneth it; in finding it, repineth thereat; not for enduring it, but becauſe it ſuffereth him not to out-live revenge.

As the Crow thinks her own birds faireſt, ſo the jealous man thinketh his own choice excellenteſt.

Of little Brooks proceed great Rivers; and from ſmall ſparkles of jealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſel is to augment his pain with ſuſpicion.

Matrimonium ità demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus ſit. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas; quâ moleſtiâ cariturus eſt ſi ſurdus ſit.

Of Hate.

Defin. *Hate, or Envy, is a grief ariſing of another man's proſperity, and malignity is moſt commonly joyned with it; whether it be the foundation of it, as ſome ſay, or one part thereof, as others will have it. This malignity or common hate is a delight and pleaſure taken in another man's harm, although we receive no profit thereby;*

and

and it seemeth to be accidental, that is procured by a hatred or ill will, arising of some evil affection which one man beareth to another.

THE greatest floud hath the soonest ebbe, the sorest tempest the suddenest calm, the hottest love the coldest end; and from the deepest desire oftentimes ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spiteth a man, then to receive an injury before his enemy.

Hatred is the spirit of darkness.

Hatred is blind as well as love. *Plutarc.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking asquint, abounding with gall, her teeth black, never rejoycing but in others harm, still unquiet and careful, and continually tormenting her self.

Envy in this point may be discerned from hatred; the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath sundry affections, as contempt, anger, debate, and scornfulness.

Envy shooteth at others, and woundeth her self.

Sicilian Tyrants yet did never find
Then envy greater torment of the mind.

A wise man had rather be envied for provident sparing, then pitied for his prodigal spending.

Bavins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never casteth her eye low, and ambition never points but always upward.

Revenge barketh onely at the Stars, and spight spurns at that she cannot reach.

Envy braggeth, but draweth no bloud: and the malicious have more mind to quip, then might to cut.

Envy is like lightning, that will appear in the darkeſt fog.

Very few dare ſerve or follow ſuch as the Prince doth hate.

Much ſtrangeneſs breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil juſtifieth the juſtice and ſentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blind, and can doe nothing but diſpraiſe vertue. *Solon.*

Envy is ſo envious, that to them that of her are moſt denied, and ſet fartheſt off, ſhe giveth moſt cruel ſtrokes with her feet.

As ruſt conſumeth iron, ſo doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatneſs of his neighbour.

It is a ſcab of the world to be envious at vertue.

Envy is the companion of mightineſs.

I do not allow of envy; but for good, ſaith *Euripides*, I would be envied.

Envy is the daughter of pride, the author of murther and revenge, the beginner of ſecret ſedition, and the perpetual tormentor of vertue.

Envy is the filthy ſlime and impoſtume of the ſoul, a perpetual torment to him in whom it abideth; a venome, a poyſon, or quick-ſilver, which conſumeth the fleſh, and drieth up the marrow of the bones. *Socrat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou haſt is mine.

The envious man thinketh his neighbour's loſſes to be his gain.

Of

Of vices Envy is the moſt ancient, Pride the greateſt, and Gluttony the foulеſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envy is a ſickneſs growing from other mens happineſs. *Mar. Aurel.*

If any man be good, he is envied; if evil, himſelf is envious.

The envious bury men quick, and raiſe up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt becauſe thou hateſt; but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his own poyſon. *Socrat.*

That hatred is commonly moſt deadly which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is always ready to ſpeak what cometh next to mind, and not that which ſhe ought to ſpeak.

Like as grief is a diſeaſe of the body, ſo is malice a ſickneſs of the ſoul.

Envy is nothing elſe but grief of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention and envy are the fruits of evil thoughts.

Envy doth always wait at vertue's elbow.

Glory in the end erecteth that which envy in the beginning ſeemed to depreſs.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quam eorum qui genus ac fortunam ſuam animis non æquant, qui autem & alienum bonum oderunt.

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

WOmens sorrows are either too extream, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Socrat.*

Women are of right tender condition; they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shoe wringeth him better then he that wears it; so no man can tell a woman's disposition better then he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waste goods.

Women for a little goodness look for great praise, for much evil no chastisement.

A fierce

A fierce beaſt and a perillous enemy to the Common-alth is a wicked woman; for ſhe is of much power doe great harm. *Euripides.*

The Eagle, when ſhe ſoareth neareſt the Sun, hovers r a prey; the Salamander is moſt warm when he li-h from the fire; and a woman moſt heart-hollow hen ſhe is moſt lip-holy.

Though women ſeem chaſt, yet they may ſecretly light in change; and though their countenance be y to all, yet their conſcience may be courteous to me one.

Women in miſchief are wiſer then men.

Women by nature are more pitiful then men; but ing moved to anger they become more envious then Serpent, more malicious then a Tyrant, and more de-itful then the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove antons when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt that hich is denied her.

Virgins hearts are like Cotton-trees, whoſe fruit is ſo ard in the bud that it ſoundeth like ſteel, and being pe, put forth, is nothing but wool.

As it is natural to women to deſpiſe that which is ffered, ſo it is death to them to be denied that which ey demand.

Womens hearts are full of holes, apt to receive, but ot retain.

He that can abide a curſt wife need not fear what ompany he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, o ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and he depth of their hearts hath a ſtring that ſtretcheth o their tongue's end.

Women are like to Fortune ſtanding upon a Globe;

Globe, winged with the feathers of fickleneſs.

The rule for a Wife to live by is her Husband, if h be obedient to the Laws publick.

The eyes of women are framed by art to enamour and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, thei looks nets, and their words inciting charms.

A hard-favoured woman, renowned for her chaſtity is more to be honoured then ſhe that is inconſtant though never ſo famous for her beauty. *Mar. Aurel.*

Sophocles being asked, why, when he brought in th perſons of women, he made them always good, where *Euripides* made them bad; Becauſe I (quoth he) d repreſent women as they ſhould be, *Euripides* ſuch a they are.

A fair woman unconſtant may be reſembled wit the counterfeit which *Praxiteles* made of *Flora*: be fore the which if one ſtood directly, it ſeemed t weep; if on the left ſide, it ſeemed to laugh; if on th right ſide, to ſleep.

Womens wits are like *Sheffield* knives, which ſome times are ſo ſharp that they will cut a hair, and other while ſo blunt that they muſt go to the grindſtone.

If Women be beautiful, they are to be wone wit praiſes; if coy, with prayers; if proud, with gifts; covetous, with promiſes.

A woman of good life feareth no man with an evi tongue.

Women often in their loves reſemble the Apothe caries in their Arts, who chuſe the weeds for thei ſhops, when they leave the faireſt flowers in the gar den.

The wiſer ſort of women are commonly tickle with ſelf-love.

The affections of women are always fettered, eithe with outward or inward beauty.

Women

Womens hearts and their tongues are not relatives.

A fair woman with foul conditions is like a ſumptuous ſepulchre full of rotten bones.

A woman that hath been married to many can hardly pleaſe any.

An honeſt woman being beautiful killeth young men with her countenance. *Guevar.*

A woman's mind is uncertain, it hath as many new devices as a tree hath leaves: for ſhe is always deſirous of change, and ſeldome loveth him heartily with whom ſhe hath been long converſant.

Truſt not a woman when ſhe weepeth, for it is her nature to weep when ſhe wanteth her will. *Socrat.*

Silence in a woman is a ſpecial vertue.

A woman that hath no dowry to marry her ought to have vertue to adorn her.

A woman in her wit is pregnable; in her ſmile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautiful and chaſt woman is the perfect workmanſhip of God, the true glory of Angels, the rare miracle of earth, and ſole wonder of the world. *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona eſt; vel ſi bona contigit ulli,
Neſcio quo pacto res mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiant, & participes eruditionis virorum fiant, abſurda multa prauáque conſilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beauty.

Defin. *Beauty is a ſeemly compoſition of all the members, wherein all the parts with a certain grace agree together:*

together : but beauty and comelineſs of the mind is convenience meet for the excellency of a man, and the wherein his nature doth differ from other living Cre tures : and as the outward beauty moveth and rejoyce the eyes; ſo this ſhining in our lives by good order a moderation, both in deed and word, draweth unto the hearts of thoſe men amongſt whom we live.

BEauty is ſuch a fading good, that it can ſcarce b poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and Gold overcome beauty.

The greateſt gift that ever the Gods beſtowed upo man is Beauty ; for it both delighteth the eye, con tenteth the mind, and winneth good will and favou of all men. *Anacharſis.*

Beauty is a Tyrant for a ſhort time, the priviledg of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blind man's queſtion, to ask why thoſe thing are loved which are beautiful.

The beauty of the body withereth with age, and impaired by ſickneſs.

The beauty of the ſoul is innocency and humility *Greg.*

The faireſt creature that God made was the world

Women that paint themſelves to ſeem beautiful d clean deface the Image of their Creator. *Ambr.*

A beautiful countenance is a ſilent commendation

Beauty cannot inflame the fancy ſo much in month, as ridiculous folly can quench it in a moment

Beauty, vertue, and wealth, are three deep perſwa ſions to make love frolick.

The more beauty is ſeen, the more it is admired.

In all things diviſible there is ſomething more, ſome thing leſs, ſomething equal, more or leſs; what can b then more equal then beauty or wit ? *Ariſt.*

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The Scorpion, if he touch never ſo lightly, invenometh the whole body, the leaſt ſpark of wild-fire ſets whole houſe on flame, the Cockatrice killeth men with his ſight, the ſting of love and beauty woundeth ſadly, the flame of fancy ſets all the thoughts on fire, and the eyes of a Lover wounded with beauty are counted incurable.

He that is an enemy to beauty is a foe to nature.

Beauty without honeſty is like poiſon preſerved in a box of gold.

Beautiful women are dangerous marks for young mens eyes to ſhoot at.

Chuſe not thy Wife by her beauty, but by her honeſty: for good deeds will remain when age hath taken her beauty from her.

Parvam facit miſturam cum ſapientia forma: Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus ornatius eſt. Amb.

Of Diſſimulation.

Deſin. *Diſſimulation is an evil humour of the mind, and contrary to honeſty; it is a countenance ever diſagreeing from the heart's imagination, and a notorious lier in whatſoever it ſuggeſteth.*

THE holieſt men in ſhew prove often the hollowеſt men in heart. *Plutin.*

The tip of the tongue ſoundeth not always the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft times appeareth the greateſt blemiſh of vanity.

A counterfeit diſeaſe is ſometime taken away with falſe ſyrupe.

It is better to have an open foe then a diſſembling friend. *Pythagoras.*

Subtile Sophiſtry perverteth true Philoſophy.

He which dwellerh next to a Cripple will ſoon learn

learn to halt: and he that is converſant with an hypocrite will ſoon endeavour to diſſemble.

Diſſembled holineſs is double iniquity.

The more talk is ſeaſoned with fine phraſes; the le it ſavoureth of true meaning.

He that diſſembleth ſinneth not of ignorance; b deceiveth by a colour which he himſelf knoweth to l falſe. *Origen.*

Diſſemble not with thy friend, either for fear to di pleaſe him, or for malice to deceive him. *Plato.*

It is far better to ſpeak the truth in a few words, the to keep ſilence with deep diſſimulation.

Diſſembling courteſies are like *Circe*'s charms, whic can turn vain glorious fools into Aſſes, gluttonous foo into Swine, pleaſant fools into Apes, and proud foo into Peacocks.

Deceit deſerves deceit, and the end of treachery is t have no truſt.

Craft hath need of cloaking, whereas truth is eve naked.

He that hath often been deceived with the lies of diſſembler, will ſcant give him credit when he bring eth a true tale. *Plato.*

The flattering of an enemy is like the melody o the Sirens, who ſing not to ſtir up mirth, but allur unto miſ-hap.

The mind of a crafty diſſembler is hardned more b practice, then the hands of an Artificer by great la bour.

Impia ſub dulci melle venena latent.
Hæredis fletus ſub perſona riſus eſt.

Of Folly.

Defin. *Folly, or intemperancy in our actions, is an over flowing in voluptuouſneſs, forcing and compelling al reaſon in ſuch ſort, that no conſideration of loſs o hinde*

hinderance is able to ſtay or keep back him that is through long cuſtome infected with vice, from betaking himſelf of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſole and ſovereign good therein, ſeeking for no other contentation in any thing, but onely in that which bringeth to his ſenſes delight and pleaſure.

Are wit and unfruitful wiſedom are the next neighbours to folly.

There can be no greater vanity in the world, then to eſteem the world, which eſteemed no man; and to make little account of God, who ſo greatly regarded all men. *Auguſt.*

There can be no greater folly in man, then by much travel to encreaſe his goods, and with vain pleaſures to loſe his ſoul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marc. Aurel.*

To be wanton without wit is apiſhneſs, and to be witty without wantonneſs is preciſeneſs.

Fire is to be quenched in the ſpark, weeds are to be rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred then redreſſed.

He that makes a queſtion where there is no doubt, muſt take an anſwer where there is no reaſon.

Few vices are ſufficient to darken many vertues. *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſedom.

Marriage leapeth into the ſaddle, and repentance upon the crouper. *Guevar.*

Vanity

Vanity is the path wherein youth marcheth, and folly the page that waits attendant upon their actions.

Pygmalion carved a Picture with his hand, and doted upon it with his heart.

He that makes curiosity in love will so long strain courtesie, that either he will be counted a solemn suitor, or a witless wooer.

Too much curiosity savoureth of self-love; and such as are too familiar run into contempt.

Folly refuseth gold, and frenzy preferment; wisedom seeketh after dignity, and counsel looketh for gain.

To make the thing proper to one which before was common to all, is a true note of folly and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that feeleth adversity, can very hardly be cured. *Solon.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools to get themselves a living; for when they cannot thrive by their wisedom, then they seek to live by folly.

Among the foolish, he is most fool that knoweth little, and yet would seem to know much. *Aug.*

To be overcome with affections is an evident token of folly.

It is a great folly for a man to muse much on such things as pass his understanding.

Folly is the poverty of the mind.

A well-favoured and fair person that is a fool is like a fair house and an euil Host harboured therein. *Diogenes.*

It is meer folly to hate sin in another, and, seeking to correct it, to fall into a greater sin thy self.

A fool that from base poverty is raised up to riches and worldly prosperity is of all men most forget-

ful,

ful, and unfriendly to his friends.

A thing done a fool knoweth; but a wiſe man foreſeeth things before they come to paſs.

The more riches that a fool hath, the fooliſher he is.

The heart of a fool is in his mouth, but the mouth of a wiſe man is in his heart.

Inſtruction given to fools encreaſeth folly.

Inter cætera mala hoc quoque habet ſtultitia, Semper incipit vivere. Seneca.

Sicut nec auris eſcas, nec guttur verba cognoſcit: ità nec ſtultus ſapientiam ſapientis intelligit.

Of Flattery.

Defin. *Flattery is a peſtilent and noiſome vice: it is hardly to be diſcerned from friendſhip, becauſe in every motion and affect of the mind they are mutually mingled together; but in their actions they are meer contraries, for flattery diſſenteth from what it ſeems to intend.*

HE is unwiſe that rather reſpecteth the fawning words of a flatterer, then the little love of a faithfull friend. *Aurel.*

Flattery reſembles Swallows, which in the Summer-time creep under every houſe, and in the Winter leave nothing behind them but dirt.

Flatterers blaze that with praiſe which they have cauſe to blaſpheme with curſes.

To flatter a wiſe man ſhews want of wiſedom in the flatterer.

As no Vermine will breed where they find no warmth, no Vultures ſleep where they find no prey, no Flies ſwarm where they ſee no fleſh, no Pilgrims creep where there is no Croſs; ſo there is no Paraſite will lurk where he finds no gain.

He that ſeeketh by a plauſible ſhadow of flattery to ſeduce a mind from chaſtity to adulterie, ſinneth againſt the law of nature, in defrauding a man of his

due,

due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a worm that feedeth first upon fenel.

White silver draweth black lines, and sweet words breed sharp torments.

It is better to fall among a sort of Ravens, then among flattering companions: for the Ravens never eat a man till he be dead, but flatterers will not spare to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait more for lucre then for love.

Endeavour diligently to know thy self, so shall no flatterer deceive thee. *Bias.*

The flatterer diligently applieth himself to the time & frameth his speech to please his Master's humour. *Ar*

Like as a Chameleon hath all colours save white, so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it; and riches, which nourish flatteries, by them come to no thing. *Stobæus.*

He that truly knows himself cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruit. *Se*

To chide or flatter thy wife publickly, is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in pr cordia ima descendit: venit ad me pro amico blandus in micus. Senec.

Sicut sumenda sunt amara salubria, ità semper vita da est amara dulcedo. Cicero.

Of Suspicion.

Defin. *Suspicion is a certain doubtfull fear of the mind detaining the heart timorously with sundry affection and uncertain proceedings.*

IT is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the door of an enemy. *Aurel.*

Suſpicious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes ſee by proof, nor thine ears hear by report.

That man that is feared of many hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poyſon of true Friendſhip. *Auguſt.*

It is better to ſuſpect too ſoon, then miſſike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unquietneſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there it is hard with painted ſh dows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable. *Bernard.*

Beauty

Beauty is the true glaſs of divine vertue, and ſuſpicion the mirrour in which we ſee our own noted dangers.

Suſpect the meaning, and regard not ſpeeches. *Socr*

Baniſh from thy heart unworthy ſuſpicion, for it polluteth the excellency of the ſoul.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

He that lives without offence never needs to ſuſpect reproof.

Cauſeleſs ſuſpicion is the next way to make him do evil, which always before did carry a conſtant meaning. *Bias.*

Octavius Auguſtus domum ſuam non ſolùm crimine, ſed ſuſpicione criminis, vacare voluit.

Sicut difficilè aliquem ſuſpicatur malum qui bonus eſt: ſic difficilè aliquem ſuſpicatur bonum qui ipſe malus eſt. Cicero.

Of Thoughts.

Defin. *Thought generally is all the imaginations of our brain, which, being a propoſed object of the heart, maketh it continually revolve and work upon thoſe conceits.*

THoughts of love the farther they wade the deeper they be; and deſires ended with peril favour of greateſt delight.

Carry thy thoughts ſealed up with ſilence.

Thoughts are bloſſoms of the mind, and words the fruits of deſires. *Hermes.*

There is nothing that more ſhortneth the life then then vain hope and idle thoughts.

To muſe and meditate is the life of a learned man. *Ci*

Cogitations and thoughts are the movings and travels of the ſoul. *Ariſt.*

There are no colours ſo contrary as white and black, no elements ſo diſagreeing as fire and water

nor any thing ſo oppoſite as mens thoughts and their words.

Think from whence thou comeſt, bluſh where thou art, and tremble to remember whither thou ſhalt go. *Bern.*

The mind is the Touch-ſtone of content.

Thoughts are not ſeen, but the face is the Herald of the mind.

Who thinks before he does, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his thoughts well that uſeth them rather to teſtifie his vertue then to nouriſh his diſpleaſure.

Let a Prince be guarded with Souldiers, attended by Counſellors, and ſhut up in Forts; yet if his Thoughts diſturb him, he is miſerable. *Plutarch.*

Mens Thoughts are like Courtiers Cloaks, often ſhifted, and never more impatient then when they are ſhifted.

The Bow that ſtandeth bent doth never caſt ſtraight: and the mind that is delighted with earthly pleaſures ſeldome thinks on heavenly happineſs

It is an ancient cuſtome in the fancy of man, to hold nothing for well done but that which he thinketh well of, although it be evil; and to eſteem nothing for evil but that which he hateth, although it be right good.

When death is at the door remedy is too late; and when misfortune is happened thought of prevention is bootleſs.

Cogitationes vagas & inutiles, & velut ſomniſimiles, è recipias; quibus ſi animum tuum oblectaveris, quam omnia diſpoſueris teſtis remanebis.

Cogitationes ſunt improvidi animi reſpectus, & ad errationem prona.

Of Wit.

Defin. *Wit is the first and principal part of the soul, where in the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good and vertuous actions.*

SHarpnes of wit is a spark that sooneſt inflames desire. *Chilo.*

One man's will is another man's wit.

The ornaments of wit are much more fair then the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit and policie to rule overthrows it self. *Horace.*

That which mans strength cannot bring to pass, wit and policie will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill imployed is dangerous in a Common-wealth. *Demost.*

He that in these daies seeketh to get wealth by wit without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth alwaies against the stream, so doth wit alwaies against wisedom. *Pythag.*

As a Bee is oftentimes hurt with his own honey, so is wit not seldome plagued with his own conceit.

Wit without learning is like a tree without fruit. *Arist.*

Wit though it hath been eaten with the canker of

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conceit, and fretted with the ruſt of vain love, yet being purified in the ſtill of wiſedom, and tried in the fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſedome cannot be profitable to a fool, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Man's wit is made dull through groſs and immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit; yet both wit and wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant that truſteth moſt to his own wit. *Plato.*

By how much the interiour ſenſes are more precious, and the gifts of the mind more excellent then the exteriour organs and inſtruments of the body; by ſo much the more is wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own wit, who, though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken do awake and revive the judgement; but great and manifeſt examples perſwade the heart.

Wit in women is like oil in the flame, and either kindleth too great vertue, or too extream vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——— Nil non mortale tenemus,
Pectoris exceptis ingeniique bonis. Ovid.

Of Wisedom.

Defin. *Wisedom is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our soveraign good and the end of our life consisteth; as also the choice of those ways by which we may come unto it.*

WIsedom shineth in the midst of anger.

It is wisedome to think upon any thing before we execute it. *Plotinus.*

By others faults wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisedom for a man to be Secretary to himself: so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisedom to look ere we leap; and folly to doubt where no cause is.

It is more wisedom to lament the life of the Wicked then the death of the Just.

All is but lip-wisedom that wanteth experience. *S. P. S.*

In many injuries there is more security and wisedom to dissemble a wrong then to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisedom, then to conquer affections.

To the wise it is as great a pleasure to hear counsel mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisedom is great wealth, sparing is good getting and thrift consisteth not in gold, but in grace.

Wisedom provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisedom possesseth

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care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs: because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisedom teacheth us as well to doe well as to speak well.

Sapience is the foundation and root of all noble and laudable things: by her we may attain a happy end, and learn to keep our selves from everlasting pain.

It is a point of great wisedom to know to what purpose the time best serveth.

Wisedom is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is never less alone then when he is alone. *Ambr.*

The first point of wisedom is to discern that which is false: the second, to know that which is true. *Lact.*

Wisedom is the food of the soul.

A wise man's Country is the whole world.

Wisedom garnisheth riches, and shadoweth povertie. *Socrat.*

Liberalitie knoweth not the circumstances how to give, if wisedom bend not the course by a right compass.

A valiant mind, forward in wit, and not guided by wisedom, runneth into many inconsiderate actions.

Wisedom is wealth to a poor man.

Many things imperfect by nature are made perfect by wisedom.

Of all the gifts of God, wisedom is most pure: she giveth goodnesse to good people, she pardoneth the wicked, she maketh the poor rich, and the rich honourable,

rable, and such as unfeignedly embrace her shie maketh like unto God. *Hermes.*

Justice without wisedom is resolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wisedom reformeth abuses past, ordereth things present, and foreseeth things to come.

We can in no sort behave our selves more prudently, then by considering how we may deal prudently.

A man of perfect wisedom is immortal, and one of an in-seeing understanding shall abound in wealth: so that a wise man shall live ever to purchase, and purchase ever to live.

It is not possible for that man to obtain wisedom & knowledge which is in bondage to a woman. *Marc. Aur.*

Wisedom was begot by nature, nourished by experience, and brought forth by learning, who like a Midwife putteth nothing in the mind, but delivereth and enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier is combated by old age, and taken prisoner by wisedom.

The onely mother of extream mischief, and first original of wars, was worldly wisedom.

Wisedome is like a thing fallen into the water, which no man can find except he search at the bottom.

Oculorum est in nobis sensus acerrimus, quibus tamen sapientiam non cernimus: quàm illa ardentes amores excitaret sui si videretur! Cicero.

Primus ad sapientiam gradus est, seipsum noscere: quod ut omnium difficillimum est, ità longè utilissimum.

Of Sermons.

Defin. *Sermons are speech or talk commonly used of divine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are testimonies of obedience, & obedience to the Word of God is the mother of all vertues.

Ser-

Sermons consist of three heads, Reprehension, Admonition, and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good man's Sermons are Lances to a bad man's Conscience, and balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisedom, and give them knowledge of things past and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man which expresseth a worthy end consisteth in contemplation and action, hearing of Sermons and imitating them.

The vertue of wisedom proceedeth from knowledge, and reason is gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not onely illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of Sight among the five Senses.

Sermons have three eyes; Memory, Understanding, and Prudence.

Preachers in their Sermons reſemble Heralds declaring the meſſage of their Maſter.

Quanto magis quiſque in ſacris eloquiis aſſiduus fuerit, tanto ex eis uberiorem intelligentiam capit. Bern.

Omnia ſunt hominum ſubito fluitantia motu,
Tempus in æternum vox vîret una Dei.

Of Memory.

Defin. *Memory is that which preſerveth underſtanding, & keepeth faſt thoſe things heard and learned; it is the mother of the Muſes, the treaſure of knowledge, the hearing of deaf things, and the ſight of the blind.*

THE memory of man is like a net, which holdeth great things, and letteth the ſmall come through. *Solon.*

Before thou ſleep, apparel remembrance with what thou haſt ſaid and done waking.

No man ought to make his memory rich by ſearching out the ſecrets of God. *Bernard.*

There is a divine memory given of God, in which Caſket the Jewels of wiſedom and ſcience are lockt. *Auguſt.*

Memory is the mother of the Muſes.

It is folly to remember that by which we forget our ſelves.

Themiſtocles was of ſo great memory, that he deſired to be taught the Art of forgetfulneſs.

We are faſhioned by wit, knowledge and memory; but ſtudy conceits, and wed them together.

Boaſt not of the remembrance of ill, but rther be ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things is the key which unlocks happy memory.

Memory is the ſoul's treaſury, and thence ſhe hath

hath her garment of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the herald of memory.

Whatsoever thou bequeatheſt to memory, suffer it to sleep with her; after employ it, and it will have better abilitie.

Surfeits and cold confound memory. *Galen.*

The best remembrance is to think well, say well, and doe well: all other are superfluous.

Memory doth temper prosperity, mitigate adversitie, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wisedom to forget other mens faults, by remembring our own offences. *Socrat.*

The first Lesson that *Socrates* taught his Scholars was, *Reminiscere.*

Memoria non est futurorum, nec præsentium, sed præteritorum; unde sensus est præsentium, opinio seu fides futurorum & memoria præteritorum. Arist.

Memoria est signatarum rerum in mente vestigium. Cicero.

Of Learning.

Defin. *Learning is the knowledge and understanding of the Arts and Sciences; she is also the mother of vertue and perfection.*

IF a Governour or Captain be void of wisedom and learning, civil policy cannot be maintained, martial discipline wanteth her greatest stay, and courage proveth rashness.

Learning in a Souldier is an armour of never-tainted proof, and a wounding dart unresistible. *Vegetius.*

Learning was the first founder of weals publick,

and the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when Fortune's Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertues, and honest discipline, shall purchase praise with men, and favour with God. *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility: the latter being as needful in a housholder, as the other in a man of arms is profitable.

It neither favoureth of learning, nor can be approved of wisedom, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* wone by Oratory and sweet words was good; so were the victories of *Democritus* effected with the sword: but in an absolute Commander let both the one and the other be resident.

In all thy conquests have soverain regard to Learning, for therein was *Alexander* renowned, who in his conquest of *Thebes* sold all the free-men, (Priests onely excepted) and in the greatness of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion that suppose learning to be nothing available to the government of the Common wealth.

Sleep and labour are enemies to learning.

It is less pain to learn in youth, then to be ignorant in age. *Solon.*

Man's

Man's understanding seeth, heareth, and liveth; all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wisedom and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee; and among old folk, that thou maist learn of them.

Nature without learning is blind. *Plato.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endeavour thy self to learn to know and to follow the truth; for he that is ignorant therein, and will not learn, can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and treasure to the rich. *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selues; it is the store-house of all wisedom, and the beginning of our salvation.*

Know-

KNowlege is of such a qualitie, that the more man knoweth, the more he encreaseth his desire to know.

The knowledge of all things is profitable, but the abuse of any thing is uncomely.

To know, and not be able to perform, is a double mis-hap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victorie, then to overcome.

He that wanteth knowledge, science and nurture, is but the shape of a man, though never so well beautified with the gifts of nature.

Alexander the Great made so great account of knowledge & learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, then to his Father *Philip* for his life; sith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

In war Iron is better then Gold; and in man's life knowledge is to be preferred before riches. *Socrates.*

The *Ægyptians* accounted it a most intolerable calamitie to endure but for three daies the darkness which God sent unto them by *Moses:* how much more ought we to be afraid, when we remain all our life in the night of ignorance?

Doubtfulness and untruth are the daughters of ignorance.

Above

Above all things we ſhould have a care to keep the body from diſeaſes, the ſoul from ignorance, and the City from ſedition. *Pythag.*

The beſt knowledge is for a man to know himſelf. *Socrates.*

He that well knoweth himſelf eſteemeth but little of himſelf; he conſidereth from whence he came, and whereunto he muſt go; he regardeth not the vain pleaſures of this brittle life, but extolleth the law of God, and ſeeketh to live in his fear. But he that knoweth not himſelf is ignorant of God, wilfull in wickedneſs, unprofitable in his life, and utterly graceleſs at his death. *Macrob.*

The underſtanding and knowledge of vain men is but beaſt-like to thoſe that are poſſeſſed with the heavenly Spirit, which are ſecret and hid; and whenas they ſpeak and utter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to be a thing indifferent both to good and evil.

Socrates thanked God onely for theſe three things: firſt, that he had made him a man, and not a woman; ſecondly, that he was born a *Grecian*, and not a *Barbarian*; thirdly, that he was a Philoſopher, and not unlearned: eſteeming the gifts of Nature and Fortune of no value, unleſs they be beautified with the gifts of the mind.

Experience is the Miſtreſs of Age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which he ought to know is a brute beaſt among men: he that knoweth no more then he hath need of is a man among brute beaſts: and he that knoweth all that may be known is a God among men. *Pythag.*

He is ſufficiently well learned that knoweth how

to

to doe well: and he hath power enough that can refrain from doing evil. *Cicer.*

To lack knowledge is a very evil thing; to think scorn to learn, is worse: but to withstand and repugn the truth against men of knowledge teaching the truth, is worst, and farthest from all grace.

No science is perfect that is not grounded on infallible principles.

Solon, who was taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in knowledge is rich in all things: for without it there is nothing; and with it what can be wanting? *Solon.*

Endeavour thy self to doe so well, that others may rather envy at thy knowledge then laugh at thy ignorance.

Licèt omnes scientiæ nobiles sunt, tamen divina est nobilior, quia ejus subjectum est nobilius. Arist.

Of Eloquence.

Defin. *Eloquence or Oratory is an art which teacheth the laudable manner of well-speaking: it is the ornament of the brain, & the gilt sometimes to an evil-reputed matter.*

THE speech of a man is a divine work, and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which onely becomes odious and corrupt by the wickedness of men. *Isocrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double fountain: the one internal, proceeding from the mind, called the Divine guide; the other external, uttered in ſpeech, called the meſſenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendſhip towards a man's ſelf, reſpecting onely the mark of vertue, through the inſtructions of Philoſophy.

External Eloquence aims at friendſhip towards others, cauſing us to ſpeak and teach whatſoever is fruitful and profitable for every one.

Internal ſpeech maketh a man always agree with himſelf, it cauſeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious paſſion which is diſobedient to reaſon, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perſwade.

Eloquence is made by air, beaten and framed with articulate and diſtinct ſound; yet the reaſon thereof is hard to be comprehended by humane ſenſe. *Quin.*

Words are the ſhadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold, as it were in a Temple, the goodly ſimilitudes and images of the ſoul.

It is not ſo neceſſary that the Oratour and the Law-ſhould agree in one and the ſame thing, as it is requiſite the life of a Philoſopher ſhould be conformable with his doctrine and ſpeech.

Eloquence is a profeſſion of ſerious, grave and weighty matters, and not a play conſtantly uttered to obtain honour onely.

All Oratory ought to have a reaſon for a foundation, and the love of our neighbour for a mark to aim at.

The tongue is a ſlippery inſtrument, and bringeth great

great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest price and value when it hath least dross in it.

A dry and thirsty ear must be watred with Eloquence which is good to drink: and that Eloquence, grounded upon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypress-trees, which are great and tall, but bear no fruit.

Babling Oratours are the thieves of time, and compared to empty vessels, which give greater sound then they that are full.

The tongue by Eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew Eloquence: the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to be eloquent in sententious words, of another phrase then that of the vulgar sort; or else to be silent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more considerate in writing then in speaking: because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended, but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the *Asian* wars, which *Alexander* his son without intermission ended.

Ut hominis decus eſt ingenium, ſic ingenii lumen eſt eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetry.

Poeſin. *A Poet was called* Vates, *which is as much as Divine, Fore-ſeer, or Prophet: and of this word* Carmina, *which was taken for Poeſie, came this word Charm, becauſe it is as a divine inchantment to the ſenſes, drawing them by the ſweetneſs of delightful numbers to a wondrous admiration. The Geeks derive a Poet from this word* Poiein, *which ſignifieth to make; and we, following it, call a Poet a maker: which name how great it is, the ſimpleſt can judge: and Poetry* Ariſtotle *calleth an art of imitation, or, to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and examples of honour for ſuch as triumph in vertue.

Think thy ſelf to be a good Oratour and Poet, when thou canſt perſwade thy ſelf to doe that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of Comedies; becauſe thereby he may perceive and hear many things done in his Realm, which otherwiſe he ſhould not know. *Jew.*

Poetry quickneth the wit, ſweetneth the diſcourſe, and tickleth the ear.

Poetry applied to the praiſes of God knitteth the ſoul unto him, ſoundeth the ſenſes, moderateth griefs, and tempereth hatred. *Guevar.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himſelf maketh him worthily his own admirer.

As the ſeal leaveth the impreſſion of his form in wax;

wax; so the learned Poet engraveth his passions so perfectly in mens hearts, that the hearer almost is transformed into the authour.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth prosane pleasure, but approveth doctrines.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things seem better then they are by nature.

Impious Poets make *Chilo* a *Thais*, *Helicon* a brothel house, and themselves contemptible.

Painting is a dumb Poesie, and Poesie a speaking Painting.

It was written of *Socrates*, that he was ill brought up to Poetry, because he loved the truth.

He which first invented the Iambick versifying, bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetry. *S. P. S.*

Poets are born, but Oratours are made.

O sacer & magnus vatum labor! omnia fato
Eripis, & donas populis mortalibus ævum:
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a passion of the soul which by a sudden apprehension exalteth the powers, and makes them as in a trance, sleeping in judgment of the present object, thinking all things to be wonderfull that it beholdeth.*

THey are unfortunate Princes that neither will be taught to admire themselves, nor wonder at their faults. *Petr.*

In vain is he fortified with terrour that is not guarded with love and admiration.

They should list to doe least that may doe wh

ey will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be dmired for his policy, but not for his charity.

Princes, for all their admirations, buy their quiet ith wrongs.

It is better for a few eyes to make a little river, then r all sights to infer an admiration.

Realms get nothing by change, but perils and admiation.

Depth of words, height of courage, and largeness of agnificence, get admiration.

Those which wish for Princes, endure them like onders, nine days.

Some by admiring other mens vertues become enemies to their own vices. *Bias.*

Wisedom doth prefer and admire the unjustest peace efore the justest war.

It is a sign of a malicious mind, not to admire the an that is worthy of admiration. *Marc. Aurel.*

He that from a man of strength and admiration takes way his right, augmenteth his strength, and gives him ore right.

Over-shadowing providence blinds the sharpest and ost admired counsels of the wise, that they cannot iscern their nakedness. *Hermes.*

Admire with love, and love with joy in the midst of oe. *S. P. S.*

Ill-perswading want, wronged patience, looseness nd force, are the breeders of Civil wars and admiraion.

Men wholly used to war wonder at the name of eace.

They which are brought up in admiration and loud think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every hing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injustice shou keep what impiety hath gotten.

An easie-yielding zeal quickly is overcome with a mitting of gravitie's Eloquence.

It is no wonder that the armed power doth e ther find right, or make right; for what may he n that may what he will?

Our knowledge must be terrour, and our skill fearfu nes, to admire the work of him which made all thing

Admiratio peperit Philosophiam.

Admiratio quæ magna est non parit verba, sed sile tium.

Of Schools.

Defin. *A School is the nursery of learning, or the sto house from whence the mind fetcheth instructions a riches, adorning the soul with mental vertues and d vine knowledge.*

TYranny is vile in a School-master: for youth shou rather be trained with courtesie then compulsio

Because youth by nature is wild, therefore shou School-masters break them by gentleness.

That child is gross-witted, which being through school-taught continues still barbarous.

Women prove the best School-masters, when th place their delight in instructions.

Women ought to have as great interest in Schoo as men, though not so soon as men; because their wi being more perfect, they would make mens reputat ons less perfect.

Two things are to be regarded in Schools and t School-masters; first, wherein Children must be taugh next, how they should be taught.

A School should contain four principal rudiment that is, Grammar, Exercise, Musick, and Painting.

Gramm

Grammar is the door to Science, whereby we learn o ſpeak well and exactly.

Education is a ſecond nature, and the principles earnt in Schools the beſt education.

The nature of man is like a pair of Balance, guided y School-rules and cuſtome.

If the royalleſt-born creature have not his nature fined with School-rudiments, it is groſs and barba-ous.

A Phyſician's ſtudy is the School of Philoſophy. *Euſonius.*

Nature not manured with knowledge bringeth forth othing but thiſtles and brambles.

Nature in ſome ſort is a ſchool of decency, and eacheth rules of honeſt civilitie.

The beſt wiſedom is to know a man's ſelf: and lear-ing and Schools firſt bring that knowledge.

Man's nature, being the inſtinct and inclination of he ſpirit, is better by School-rudiments.

The want of School-doctrine is the firſt corruption f nature.

Lions are tamer then men, if Doctrine did not bri-le them.

Schools tame Nature, and tamed Nature is perfect ertue.

Every good beginning cometh by nature, but the rogreſs by School-education.

Courage and greatneſs is as much aſpired to in chools as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine ua omnis doctrina eſt veluti armata injuſtitia.

——*Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. Horat.

Of

Of Ignorance.

Defin. *Ignorance is that defect which causeth a man judge of evil things, to deliberate worse; not to k how to take the advantage of present good things, to conceive ill of whatsoever is good in man's life.*

IT proceedeth of a light judgement to credit things that a man heareth, and to doe all thi that he seeth, *Socrat.*

Ignorance hath alwaies the boldest face.

To abound in all things, and not to know the us them, is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ignoran the knowledge of God's law.

Idleness engendreth ignorance, and ignorance eng dreth errour.

There is nothing worse then to live beastly, and of honest order: and the greatest and most evid cause thereof is the sin of ignorance, which is an u enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and means of ignorance much good is left undone.

Where there is no capacitie, there perswasions ar vain. *Socrates.*

It is better teaching the ignorant by experience, t the learned by wisedom.

To rule without regard, to urge without reason, to laugh immoderately, are manifest signs of ig rance.

Ignorance in adversitie is a blessing, in prosperit scorn, in science a plague.

He that knoweth not how much he seeketh, d not know when to find that which he lacketh.

There can be no greater ignorance then presumpti

Ignorance is no excuse for faults, sith we have po of knowledge.

It is better to be unborn then unraught: for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth. *Lactan.*

He is an ignorant Musician that can sing but one song; but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the divine understanding conducteth all things rightly and happily; but if she be once joyned with ignorance, she worketh clean contrary; and the understanding is unto the soul as the sight to the body. *Aug.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance believeth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errour.

The harder we receive our health, because we were ignorant that we were sick.

From small errours, no lett at the beginning, spring sometimes great and mighty mischiefs.

The chiefest cause and beginning of errour is, when men imagine those things to please God which please themselves, and those things to displease God wherewith they themselves are discontented.

An errour begun is not to be overcome with violence, but with truth.

Custome,

Custome, though never so ancient, without truth, but an old errour. *Cyprian.*

He that erreth before he knows the truth ought sooner to be forgiven. *Cyprian.*

A wilful-minded man is subject to much errour. *Unicum est bonum scientia; & malum unicum ignorantia. Imperitiam comitatur temeritas.*

Of Goodnes.

Defin. *Goodnes is that which includeth in it self a dignity that savoureth of God and his works, having a perpetuity and stedfastnes of godly substance.*

GOodnes in general makes every one think the strength of vertue in another, whereof they find the assured foundation in themselves. *Plato.*

As oft as we doe good we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never too good. *Socrat.*

The humour of youth is ever to think that good whose goodnes he seeth not.

There is no good unless it be voluntarie.

A good man's wish is substance, faith, and fame; Glory and grace according to the same.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good who maketh other men fare the better for his goodnes.

Thou canst not be perfectly good when thou hatest thine enemy; what shalt thou then be when thou hatest him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be seen in the companie of good men. *Plato.*

The farther a good man is known, the farther his vertue

vertues ſpread and root themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is onely good.

He that is mighty is not by and by good; but he that is good is preſently mighty. *Iſocrates.*

The goodneſs that proceedeth from an ignorant man is like the herbs that grow upon a dunghil.

Riches will decay, proſperity may change: but goodneſs doth continue till death.

The more our grace and goodneſs doth increaſe, the more our ſouls addreſs themſelves to God. *Baſil.*

As God is all goodneſs, ſo loveth he all good things, as Righteouſneſs and Vertue; and hateth Vice and Wickedneſs.

The goodneſs of the ſoul is the moſt principal and chiefeſt goodneſs that can be. *Plato.*

Vir bonus & prudens (qualem vix repperit unum
Millibus è cunctis hominum conſultus Apollo)
Judex ipſe ſui totum ſe explorat ad unguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam. Cicero.

Of Comfort.

Defin. *Comfort is an eaſe, help, or conſolation in our troubles and adverſities, which disburthening the mind, reſtores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the diſcontented heart, & governeth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayſt know falſhood from faith, and thy truſty friend from thy traitourous foe.

Deſpair not when all worldly means are done: for God will raiſe thee, if thou truſt in him. *Auguſt.*

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not ſo.

Art thou backbited? rejoyce, if guiltleſs; if guilty, amend.

Be not diſcontented at the loſs of children, for they were born to die.

There is nothing the world can take away, becauſe the world giveth nothing: fame periſheth, honours fade, wealth decaieth; onely true riches is our conſtancy in all caſualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath a man to mourn for then, when all things he can loſe in this life are but fading and miſerable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with ſorrow the beſt remedy is, to defer counſel until the party be more apt to take conſolation. *Mar. Aurel.*

Let not ſorrow over-much moleſt thee; for when thou haſt wept thy worſt, grief muſt have end.

Wrong is the trial of thy patience.

Sickneſs is the priſon of the body, but comfort the liberty of the ſoul. *Plato.*

The beſt comfort to a miſer is to behold the overflow of his wealth.

The ſuſpectleſs, the temperate, and the wiſe men, are never uncomfortable.

By ſorrow the heart is tormented; by comfort when it is half dead it is revived.

Sad ſighs write the woes of the heart; and kind ſpeeches comfort the ſoul in heavineſs.

Aſſurance puts away ſorrow, and fear poiſons comfort. *Stobæus.*

He that will be truly valiant muſt neither let joy nor grief overcome him: for better not to be, than to be a bondſlave to paſſion.

H

He that covereth comfort without ſorrow muſt apply his wit in following wiſedom.

To friends afflicted with ſorrow, we ought to give remedy to their perſons, and conſolation and comfort to their heart.

The multiplying of comfort is the aſſwaging of cares. *Solon.*

In the midſt of all thy cares let this be thy chiefeſt comfort: hard things may be mollified, ſtreight things may be loofened, and little things ſhall never grieve him that can handſomely bear them.

Sorrow ſeldom taketh place in him that abſtaineth from four things: that is, from haſtineſs, wilful frowardneſs, pride, and ſloth.

Mala de te loquuntur homines, ſed mali: non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

Of Patience.

Defin. *Patience is an habit that conſiſteth in ſuſtaining ſtoutly all labours and griefs for the love of honeſty: it is that excellent good thing that keepeth the tranquillity of our ſpirit as much as may be in adverſities, and not to complain of that which is uncertain.*

PAtience is a voluntary adventuring of hard things for the deſire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, ſtrong and ſtout, who doth not onely with patience ſuffer injuries, rebukes and diſpleaſures done unto him, but alſo doth good againſt thoſe evils. *Ariſt.*

Better it is to offer thy ſelf in Triumph, then to be drawn to it by diſhonour. *Appian.*

It is a ſpecial ſign of heroical magnanimity to deſpiſe light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needleſs to be ſpoken: but it is much better to conceal things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhe is either her ſiſter or her daughter.

The common ſort do take revenge for their credit: but noble minds forgive for their vertue.

Patience without comfort brings peril of conſumption.

It is a pleaſant tarrying that ſtayeth from evil doing.

The end of patience is the expectation of promiſes.

That is to be born with patience which cannot be redreſſed with carefulneſs.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafety to forget an injury, then to revenge it. *Aurel.*

The ſweeteſt ſalve for miſery is patience, and the onely medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſ-hap, the one is the office of a conſtant ſick man, the other of a cunning States-man.

To be diſcreet in proſperity, and patient in adverſity, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

Quintus Fabius, after he had been Conſul, diſdain'd not to march under the Enſigns of other Conſuls.

Patience being oft provoked with injuries, breaketh forth at laſt into fury.

It is good for a good man to wiſh the beſt, to think upon the worſt, and patiently to ſuffer whatſoever doth happen.

Humility, patience and fair ſpeech are the pacifiers of wrath and anger.

He ſeemeth to be perfectly patient that in his fury can ſubdue his own affections.

Patience and Perſeverance are two proper notes whereby God's children are truly known from Hypocrites, Counterfeits, and Diſſemblers. *Auguſt.*

In ſuffering of afflictions patience is made more ſtrong and perfect.

The troubles that come of neceſſity ought to be born with boldneſs and good courage.

The beſt way for a man to be avenged is to contemn injury and rebuke, and to live with ſuch honeſty and good behaviour, that the doer of wrong ſhall at laſt be thereof aſhamed, or at the leaſt loſe the fruit of his malice; that is, he ſhall not rejoyce, nor have glory of the hinderance and damage. *Plato.*

Serpens, ſitis, ardor, arena,
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum eſt.

Of Friendſhip.

Defin. *Friendſhip is a community of a perpetual will, the end whereof is fellowſhip of life; and it is framed by the profit of a long-continued love. Friendſhip is alſo an inveterate and ancient love, wherein is more pleaſure then deſire.*

FRiendſhip is a perfect conſent of things apperraining as well unto God as to man, with benevolence and charity.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundry wills, making of two perſons one, in having and ſuffering: and therefore a friend is properly called a Second ſelf, for that in both men is but one mind and poſſeſſion; and that which more is, a man rejoyceth more at his friend's good hap then he doth at his own. *Aurel.*

True and perfect friendſhip is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together; but feigned friends flie from a man in time of trial.

Friendſhip judgeth without partiality, and affection winketh at apparent follies.

A friend's love cannot be recompenſed with riches, when for his friend he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend; and to ſet one forward in folly, no diſcretion in a man.

Friends meeting after long abſence are the ſweeteſt flowers in the garden of true affection.

The love of men to women is a thing common and of courſe; but the friendſhip of man to man is infinite and immortal. *Plato.*

The fellowſhip of a true friend in miſery is always ſweet, and his counſels in proſperity are always fortunate.

Friendſhip, being an equity of reciprocal good will, is of three kinds; the one of neighbourhood, the other hoſpitality, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of vertue: then goeth it from a paſſion to a perfect habit, and ſo leaveth the name of Love, and is called Friendſhip, which no time can violate.

We ought to uſe a friend like gold, to try him before we have need.

He is a true friend whoſe care is to pleaſure his friend in all things, moved thereunto by a meer good will which he beareth unto him. *Ariſt.*

It is no ſmall grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friend's hand is to buy it.

Perfect amity conſiſteth in equality and agreeing of the minds.

A friend unto a friend neither hideth ſecret nor denieth money.

The want of friends is perillous, but ſome friends prove tedious.

The words of a friend joyned with true affection give life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

Friends ought always to be tried before they are truſted; leſt ſhining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach; but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friend's offence.

Proud and ſcornful people are perillous friends.

Friendſhip ought to be ingendered of equalneſs: for where equality is not, friendſhip cannot long continue. *Cicero.*

Where true friends are knit in love, there ſorrows are ſhared equally.

Friends muſt be uſed as Muſicians tune their ſtrings, who finding them in diſcord, do not break them, but rather by intenſion or remiſſion frame them to a pleaſant conſent.

In muſick there are many diſcords, before they can be framed to a Diapaſon: and in contracting of good will, many jarrs before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſity a ſolace, in grief a comfort, in joy a merry companion, and at all times a ſecond ſelf.

A friend is a precious Jewel, within whoſe boſome one may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts of faithful friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it: ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous then the wrongs wrought by an enemy.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is, to perform more then he promiſeth; but the condition of a diſſembler is, to promiſe more then he meaneth to perform.

Great profers are meet to be uſed to ſtrangers, and good turns to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſity urgeth thee, leſt ſuch trial be not only unprofitable and without fruit, but alſo hurtful and prejudicial.

The opinion of vertue is the fountain of friendſhip.

Feigned friends reſemble Crows, that flie not but towards ſuch places where there is ſomething to be feed upon.

He that ſeeketh after a ſwarm of friends commonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends that will not ſpare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend is worthy to feel the correction of a foe.

He which goeth about to cut off friendſhip doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendſhip, then is conſent and communicating of our cogitations one with another. *Cicero.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſſity lives like a man in the wilderneſs, ſubject to every beaſt's tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend thou committeſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all men. *Protag.*

No wiſe man will chuſe to live without friends, although he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelf: yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lack true friendſhip.

Never admit him for thy friend whom by force thou haſt brought into ſubjection.

He is not meet to be admitted for a faithful friend, who is ready to enter amity with every one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before: for look how he hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for ever. *Hermes.*

As mighty flouds, by how much they are brought into ſmall rivers, by ſo much they loſe of their ſtrength: ſo friendſhip cannot be amongſt many without abating the force thereof. *Plato.*

Be slow to fall into friendship; but when thou art in continue firm and constant. *Socrates.*

Illud amicitiæ quondam venerabile nomen
Præstat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkness and obscurity of passions: she is of all the vertues most wholesome; for she preserveth both publickly and privately humane society, she lifteth up the soul miserably thrown down in vice, and restoreth her again into her place. It is also a mutual consent of the parts of the soul, causing all disorder and unbridled affections to take Reason for a rule and direction.*

TEmperance calleth a man back from gross affections and carnal appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing. *Solon.*

A young man untemperate and full of carnal affection quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions make vertue strong.

Men must eat to live, and not live to eat.

In private Families Continence is to be praised; in publick Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh is to be curbed and restrained with the sharp bit of Abstinence. *Arist.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of discretion; Riot, of intemperance.

He

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure can never be wise and temperate.

Temperance by forbearing to be revenged reconcileth our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind: but that is true Temperance where the heart hath courage to revenge, and Reason power to restrain the heart.

Trim not thy house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epictetus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth, *Nè quid nimis. Solon.*

The parts of Temperance are Modesty, Shamefac'dness, Abstinence, Continency, Honesty, Moderation, Sparingness, and Sobriety. *Plato.*

Justice may not be without Temperance, because it is the chief point of a just man to have his soul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude; which separated become vicious.

A temperate man which is not courageous quickly becometh a coward and faint-hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrates.*

He is worthy to be called a moderate person who firmly governeth and bridleth (through reason) the vice of sensuality, and all other gross affections of the mind *Aurel.*

Nihil reperiri potest tam eximium, quàm istam virtutem moderatricem animi, temperantiam, non latere in tenebris, neque esse abditam, sed in luce. Cicero.

Non potest temperantiam laudare is qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocency.

Defin. *Innocency is an affection of the mind so well framed that it will hurt no man either by word or deed, a tower of brass against slanderers, and the onely balm or cure of a wounded name, strengthening the conscience, which by it knoweth its own purity.*

THere can be no greater good then Innocency, nor worse evil then a guilty Conscience.

The Innocent man is happy, though he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sick the innocency of the soul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefest incense; and a conscience without guile as a sacrifice of the sweetest savour. *Aug.*

Innocency, being stopped by the malignant, taketh breath

breath and heart again, to the overthrow of her enemies. *Cicero.*

As fire is extinguiſhed by water, ſo innocency doth quench reproach.

Of all treaſures in a Common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration. *Vern.*

Religion is the ſoul of innocency, moving in an unſpotted conſcience.

Innocency is built upon Divine reaſon.

Humane happineſs conſiſteth in innocency of the ſoul and uncorrupt manners.

All innocency conſiſteth in mediocrity, as all vice doth in exceſs.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palm-like, groweth in deſpight of oppreſſion.

Beauty is a flower ſoon withered, health is ſoon altered, ſtrength by incontinence abated; but innocency is divine and immortal.

Innocency is an aſſured comfort, both in life and death.

As length of time diminiſheth all things, ſo innocency and vertue increaſe all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reaſon, and Uſe, are three neceſſary things to obtain innocency by. *Lactan.*

Vt Nepenthes herba addita poculis omnem convivii triſtitiam diſcutit; ità bona mens inſita nobis omnem vitæ ſolitudinem abolet.

Of

Of Kings.

Defin. *Kings are the ſupreme Governours and Rulers over States and Monarchies, placed by the hand of God, to figure to the world his almighty power. If they be vertuous, they are the bleſſings of the Realm; if vicious, ſcourges allotted for their Subjects iniquities.*

THE Majeſty of a Prince is like the lightning from the Eaſt; and the threats of a King like the noiſe of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince is the Rule, the ſquare, the frame and form of an honeſt life; according to the which their ſubjects frame the manner of their lives, and order their families: and rather from the lives of Princes do ſubjects take their patterns and examples then from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to ſeduce them, Ambition to deprave them, and Deſires to corrupt them. *Plato.*

It belongeth to him that governeth to be Learned, the better to know what he doth; Wiſe, to find out how he ought to doe it; Diſcreet, to attend and take opportunity; and Reſolute in the action of Juſtice, without corruption or fear of any.

It is neceſſary for Princes to be ſtout and alſo rich: that by their ſtoutneſs they may gather their own, and by their riches repreſs their enemies.

It is better for a Prince to defend his own Country by juſtice, then to conquer another's by tyranny.

That Prince who is too liberal in giving his own is afterwards through neceſſity compelled to be a Tyrant and to take from others their right.

As Princes become Tyrants for want of Riches, ſo they become vicious through abundance of treaſure. *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many muſt of neceſſity fear many.

The word of a Prince is faith roial.

Princes muſt not meaſure things by report, but by the way of conſcience. *Socrat.*

It behoveth a Prince or Ruler to be of ſuch zealous and godly courage, that he always ſhew himſelf to be a ſtrong wall for the defence of the truth.

The Prince's Palace is like a common fountain or ſpring to his City or Gountry; whereby the common people by the cleanneſs thereof be long preſerved in honeſty, or by the impureneſs thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſteth; a King to the profit of all, a Tyrant onely to pleaſure a few. *Ariſt.*

A King ought to refrain the company of vicious perſons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do ſin more grievouſly by example then by act; and the greater governances they bear, the greater account they have to render, that in their own precepts and ordinances they be not found negligent.

Not onely happy, but alſo moſt fortunate, is that Prince that for righteouſneſs of Juſtice is feared, and for his goodneſs beloved.

The greater that a Prince is in power above others, the more he ought to excell in vertue above others.

When Princes moſt greedily do proſecute vices, then their enemies are buſie in weaving ſome web of deadly danger. *Olaus.*

Princes

Princes by charging their Kingdomes with unjust Tributes, procure from their Subjects a wilful denial of due and most just payments.

He that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdomes, if on the other part he become bond-slave to many vices.

It appertaineth unto Princes, as much to moderate their own pleasures, as to give order for matters of importance.

Children born of Kings are composed of precious mass, to be separated from the common sort. *Plat.*

Malice and Vice taking their full swinge through the career of the power and liberty which wicked Princes yield unto them, do push forward every violent passion, make every little choler turn to murther or banishment, and every regard and love to rape and adultery, and covetousness to confiscation.

A Kingdome is nought else then care of another's safety: for *Antiochus* told his son *Demetrius*, that their Kingdome was a noble slavery.

Self-love is not fit for Princes, nor pride an ornament meet for a Diadem.

Kings and Princes do lose more in the opinions they hold, then in the reasons they use.

It is no less discredit to a Prince to have destroyed many of his Subjects, then it is to a Physician to have killed many of his Patients.

Kings as they are men before God, so are they Gods before men. *Lactan.*

It is very requisite that the Prince live according to that law himself, which he would have executed upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publick profit; for thereby shall he know the good from the bad. *Plutarch.*

The strength of a Prince is the friendship and love of his people.

That King shall best govern his Realm that reigneth over his people as a Father doth over his Children. *Agesil.*

So great is the person and dignity of a Prince, that in using his power and authority as he ought, he being here among men upon earth, representeth the glorious estate and high Majesty of God in heaven. *Amb.*

It is requisite for all those who have rule and governance in a Common-weal under their Prince, to know the bounds of their state, and the full effect of their duty; that by executing justice they may be feared, and by shewing mercy they may be loved. *Lactan.*

It is requisite for Princes to place such men in authority as care least for it, and to keep them from government that press forward to it.

Except wise men be made Governours, or Governours be made wise men, mankind shall never live in quiet, nor vertue be able to defend her self. *Plato.*

He that would be a Ruler or Governour, must first learn to be an obedient subject; for it is not possible for a proud and covetous-minded subject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publish his vertue, which before lay hid: but being committed to an evil man, it ministreth boldness and licence to him, to doe that evil which before he durst not doe.

Animata imago Rex putandus est Dei,
Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.——

Of

Of Nobility.

Defin. *Nobility is a glittering excellency proceeding from Anceſtors, and an honour which cometh from ancient Lineage and ſtock: it is alſo a praiſe that proceedeth from the deſerts of our elders and fore-fathers. And of this nobleneſs there are three ſorts: the firſt bred of vertue and excellent deeds; the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences; the third cometh from the Scutcheons and Arms of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſion. *Cicero.*

The time of our life is ſhort, but the race of Nobility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſal, or particular: the firſt, to be born in noble and famous Countries; the latter, to come of noble Progeniton. *Ariſt.*

Nobility is beſt continued by that convenient mean whereby it roſe.

He is not to be held for Noble that hath much, but he that giveth much.

It is requiſite for him that is Noble born to take heed to Flatterers; for they will be ready daily to attend his perſon for profit's ſake.

Nobility is a title quickly loſt: for if riches forſake it, or vertue abandon it, it ſtraightway becometh as a thing that had never been.

Whatſoever thy Father by his worthineſs hath deſerved belongs not to thee; it is thine own deſert that muſt make thee noble.

Vertue and Nobleneſs can never be ſeen in a man except he firſt put away his Vices.

He that defendeth his Countrey by the ſword deſer-

ver

veth honour; but he that maintaineth it in peace meriteth more honour.

The Nobility which we receive from our Anceſtors, becauſe it cometh not from our ſelves, is ſcarcely to be counted our own.

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation then a glory.

Noble perſons have the beſt capacities; for whether they give themſelves to goodneſs or ungraciouſneſs, they do in either of them ſo excell, as none of the common ſort of people can come any thing nigh them. *Cic.*

True Nobility conſiſteth not in dignity, lineage, great revenues, lands or poſſeſſions; but in wiſedom, knowledge and vertue, which in man is true Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is the onely praiſe and ſurname of vertue.

Omnes boni ſemper Nobilitati favemus, & quia utile eſt Reipublicæ nobiles eſſe homines dignos majoribus ſuis, & quia valere debet apud nos clarorum hominum bene de Republica meritorum memoria etiam mortuorum. Cicero.

— *Nobilitas ſola eſt atque unica virtus.*

Of Honour.

Defin. *Honour is a paſſion of the ſoul, a mighty deſire, naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are born Fortune's bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envy. *Guevar.*

The faith of a knight is not limited by value, but by honour and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory and renown is to many persons more sweet then life.

It is the chiefest part of honour for a man to joyn his high office and calling the vertue of affability, lowlinesse, tender compassion, and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olaus Magnus.*

The greater the persons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of honour to praise his enemy, then his friend.

Happy is that Country whose Captains are Gentlemen, and whose Gentlemen are Captains.

Honour is no priviledge against infamy.

A man ought not to think it honour for himself to hear or declare the news of others, but that others should declare the vertuous deeds of him.

To attain to honour, Wisedom is the Pole-star, and to retain it, Patience is necessary.

The next way to live with honour, and die with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flies from her, honours him that esteems her not, demandeth for him that wills her not, giveth to him that requires her not, and trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their own mind willeth, but as honour and reason teacheth. *Niphus.*

High and noble hearts which feel themselves wounded, do not so much esteem their own pain, as they are angry to see their enemies rejoyce.

The Captain which subdueth a Country by in-

treaty

treaty deſerveth more honour then he that overcometh it by battel.

Honour without quiet hurteth more then it doth profit.

He that regards his reputation muſt ſecond all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whoſe life every private man applieth his manner of living.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable. *Cicero.*

There is more honour purchaſed in pleaſuring a foe, then in revenging a thouſand injuries.

Where Hate bears ſovereignty, Honour hath no certainty.

Honour is brittle, and Riches are bloſſomes, which every froſt of Fortune cauſeth to wither.

Better it is for the honourable to be praiſed for many foes foiled, then for many barns filled.

A man having honour, and wanting wiſedome, is like a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumſcripſit; ſed honoris curſus ſempiternus.

Is honos videri ſolet, qui non propter ſpem futuri beneficii, ſed propter magna merita claris viris defertur & datur: eſtque non invitamentum ad tempus, ſed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent uſe of thoſe benefits which God putteth into our hands for the ſuccouring of many: which vertue is altogether joyned with juſtice, and ought to be guided by moderation and reaſon.*

Bounties

BOuntie's beſt honour is to help the poor; and happineſs to live in good mens thoughts.

True bountie is never tied to ſuſpect.

Liberality is approved by two fountains; the one is a ſure judgement, the other is an honeſt favour.

That man is onely liberal which diſtributeth according to his ſubſtance, and where it is moſt needfull. *Thales.*

The whole effect of bounty is in love.

Who in their bounty do begin to want, ſhall in their weakneſs find their friends and foes.

He is called a liberal man which according to his revenues giveth freely, when, where, and to whom he ſhould.

He that may give, and giveth not, is a clear enemy; and he that promiſeth forthwith, and is long before he performs, is a ſuſpicious friend. *Aurel.*

Gifts make beggers bold; and he that lends muſt loſe his friend, or elſe his money, without heed.

Bounty hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in heaven.

He never gives in vain that gives in zeal.

They that be liberal do withhold or hide nothing from them whom they love; whereby love increaſeth, and friendſhip is alſo made more firm and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Liberality and thankfulneſs are the bonds of concord. *Cicero.*

A liberal-minded man can never be envious.

Bounty, for giving frail and mortal things, receives immortal fame for his reward.

The deeds of the liberal do more profit the giver then benefit the receiver.

Liberality in a noble mind is excellent, although it exceed in the term of meaſure.

Ali-

A liberal heart cauſeth benevolence, though ſometimes through misfortune ability be wanting.

It is a token of righteouſneſs to acknowledge heaven's liberality, and to give praiſes to God for ſo great benefits. *Bern.*

The office of Liberality conſiſteth in giving with dgement. *Cicero.*

That liberality is moſt commendable which is ſhewd to the diſtreſſed, unleſs they have deſerved that puniſhment: for good deeds beſtowed upon undeſerving perſons are ill beſtowed.

The beſt property in a King is, to let no man excel him in liberality. *Ageſil.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam ſibi conciliant & (quod aptiſſimum eſt ad quietè vivendum) charitatem.

Of Benefits.

Defin. *Benefits are thoſe good turns which are received either by deſert, or without deſert, tending to our happineſs of life, or amendment of manners.*

IT is a great commendation in the giver, to beſtow many benefits upon him which deſerveth well, and deſireth nothing.

He that mindeth to give muſt not ſay, Will you have any thing?

If thou promiſe little and perform much, it will make thy benefits to be the more thankfully received. *Aurel.*

He that knoweth not how to uſe a benefit doth unjuſtly ask it.

He receives a benefit, in the giving thereof, who beſtows his gift on a worthy man.

He bindeth all men by his benefits who beſtoweth them upon ſuch as do well deſerve them.

The

The liberal man doth daily seek out occasion to put his vertue in practice. *Cicero.*

The memory of a benefit doth soon vanish away; but the remembrance of an injury sticketh fast in the heart.

He is a conquerer which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World which she receiveth from the Sun: so we ought to bestow the benefits received of God to the profit and commodity of our neighbour.

This is a law that should be observed betwixt the Giver and the Receiver; the one should straightway forget the benefit bestowed, and the other should always have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, far better then it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit hath paid the first pension thereof already.

He that thinks to be thankfull doth straightway think upon recompence.

That gift is twice doubly to be accepted of which cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be thankful, though he want power to requite them. *Aur.*

A benefit well given recovereth many losses.

The remembrance of a good turn ought to make the Receiver thankful.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late who giveth when he is asked. *Plautus.*

Ità sunt omnes nostri cives:
Si quid bene facias, levior plumâ gratia est.

Si

Si quid peccatum eſt, plumbeas iras gerunt.

Beneficium nec in puerum nec in ſenem conferendum eſt: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminit.

Of Courteſie.

Defin. *Courteſie is a vertue which belongeth to the courageous part of the ſoul, whereby we are hardly moved to anger. Her office and duty is to be able to ſupport and endure patiently thoſe crimes which are laid upon her: not to ſuffer herſelf to be haſtily carried to revenge, nor to be eaſily ſpurred to wrath; but to make him that poſſeſſeth her mild, gracious, and of a ſtaid and ſettled mind.*

COurteſie in Majeſty is the next way to bind affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the ſound: ſo is man's birth by his benevolence, his honour by his humility, and his calling by his courteſie.

Many more were the enemies that *Cæſar* pardoned then thoſe he overcame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileth her dead enemies, and cheriſheth her living friends.

The courteous man reconcileth diſpleaſure, the froward urgeth hate.

Proud looks loſe hearts, but courteous words win them. *Ferdin.*

Courteſie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to ſtrangers, patient in injuries, and conſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo courteſie

teſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good liking of our own Country-men.

He that is mild and courteous to others receiveth much more honour then the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art onely proper to a noble and courageous man. *Cicero.*

Mildneſs and courteſie are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becometh a noble and ſtrong man to be both courageous and courteous, that he may chaſtiſe the wicked, and pardon when need requireth. *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other; ſo that neither Rigour ſhall be rigourous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beams; ſo it pertaineth to the vertue of a Prince to have compaſſion and to be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere: urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum. Cicero.

Of Juſtice.

Defin. *Juſtice is Godlineſs, and Godlineſs is the knowledge of God: it is moreover, in reſpect of us, taken for an equal deſcription of right and of laws.*

JUſtice allots no priviledge to defraud a man of his patrimony.

Juſtice

Justice is a vertue that giyes every man his own by even portions.

Delay in punishment is no priviledge of pardon.

Justice is the badge of Vertue, the staffe of Peace, and the maintenance of Honour. *Cicero.*

It is a sharp sentence that is given without Judgement.

Good mens ears are always open to just mens prayers. *Basil.*

Not the pain, but the cause maketh the Martyrs. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publick fault ought not to suffer a secret punishment.

Justice and Order are the onely preservers of worldly quietness.

The parts which true Justice doth consist of are in number seven; Innocency, Friendship, Concord, Godlyness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a veil before her face; not because she is blind, but thereby to signifie, that Justice, though she do behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges without hands and eyes; to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought, and vertuous in his deeds; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice: the one is of such as do wrongfully offer it; and the other is of those who, although they be able, yet will they not defend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the Common-wealth, may well be called juſt: but he that practiſeth onely for his own profit, is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weal.

He is a good judge that knoweth how and where to diſtribute.

He that flieth judgement confeſſeth himſelf to be faulty. *Mar. Aurel.*

The Judge himſelf is condemned, when the guilty perſon is pardoned.

As a Phyſician cannot ſee every ſecret grief, but upon revealment may apply a curing medicine for the hidden diſeaſe: ſo many can diſcover a miſchief which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedy the ſame.

A Juſtice ought to doe that willingly which he can doe, and deny that modeſtly which he cannot doe.

As there is no aſſurance of fair weather, until the skie be clear from clouds: ſo there can be in no Common-wealth a grounded peace and proſperity, where are no informers to find out offences, as well as Magiſtrates to puniſh Offenders.

Philoſophers make four ſorts of Juſtice: the firſt Celeſtial, the ſecond Natural, the third Civil, the fourth Judicial.

Juſtice is a perfect knowledge of good and evil agreeing to natural reaſon. *Ariſt.*

Juſtice is a vertue of the mind, rewarding all men according to their worthineſs.

Wiſedom and Eloquence without Truth and Juſtice are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites uſe in Comedies, which ſtill turneth to their own confuſion.

Covetouſneſs and wrath in Judges is to be hated with

with extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and dutiful acknowledging of God.

Natural Juſtice is that which all people have in themſelves by Nature.

Judicial Juſtice depends upon Law, made for the commodity of a Common-weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the mighty, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Juſtice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wiſedom is but raſhneſs; wiſedom without Juſtice is but craftineſs; Juſtice without temperance is but cruelty; temperance without Fortitude is but ſavageneſs.

Equity judgeth with lenity, Laws with extremity.

Hatred, love and eovetouſneſs cauſe Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies then among his friends: for of his enemies he ſhall make one his friend, but among his friends he ſhall make one his enemy.

Juſtice by the Poets is feigned to be a Virgin, and to have reigned among men in the golden age; who being by them abuſed, forſook the world, and returned to the Kingdom of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit; ſine juſtitia nihil valebit prudentia.

Totius juſtitiæ nulla eſt capitalior peſtis quàm illi qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Law.

Defin. *The Law is a ſingular reaſon imprinted in na-*

ture, commanding those things that are to be done, and forbidding the contrary. It is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a sense of feeling which every one hath in himself, and in his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of Ignorance, in that he is reproved even by his own witness. The Law written is that which is divided into Divinity and Civility: the first teaching Manners, Ceremonies and Judgements; the latter, matters of Policy and Government.

THE vertues of the Law are four; to bear sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points; to live honestly, to hurt no man wilfully, and to render every man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made must always be consonant to the Law of God.

The Law is a certain rule proceeding from the mind of God, perswading that which is right, and forbidding that which is wrong.

Evil Judges do most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and Wisedom are two laudable things; for the one concerneth Vertue, and the other Good conditions.

The Law was made to no other end, but to bridle such as live without reason and Law.

A true and faithful heart standeth more in awe of his superiour, whom he loveth for fear, then of his Prince,

Prince, whom he feareth of love.

An evil custome, being for continuance never so ancient, is nought else then the oldness of errour. *Lactantius.*

How many more Taverns, so many more drinkers; the number of Physicians, the increase of diseases; the more account that Justice is made of, the more suits: so the more Laws, the more corruption. *Plato.*

The heart, understanding, counsel and soul in a Common-wealth, are the good Laws and Ordinances therein used. *Cicero.*

To restrain punishment is a great errour in government.

It becometh a Law-maker not to be a Law-breaker. *Bias.*

Those Countries must needs perish, where the Common Laws be of none effect.

Those Cities in which there are no severe Laws for the punishing of sin, are rather to be counted forests for monsters, then places habitable for men. *Plato.*

Four things belong to a Judge; to hear courteously, to answer wisely, to consider soberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his Country valiantly.

Chiefly three are to be obeyed and reverenced; one God, one King, and one Law.

Four Customs are more pleasant to be recounted then profitable to be followed; the liberty of neighbours, the gallantness of women, the goodness of wine, and the mirth and joy at feasts.

Laws are like Spiders webs, which catch the small Flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter must either forget the Truth, or forsake his Client's friendship.

The moſt neceſſary Law for a Common-wealth is, that the people among themſelves live in peace and concord, without ſtrife or diſſention. *Cicero.*

Laws do vex the meaner ſort of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good would have no man either condemned or juſtified, until his cauſe be throughly heard and underſtood as it ought.

An evil Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoon as it is ſeen.

Quid faciunt leges ubi ſola pecunia regnat?
Aut ubi pauperes vincere nulla poteſt?
Turpe reos emptâ miſeros defendere linguâ.
Non bene cœleſtis Judicis arca patet.

Of Counſel.

Defin. *Counſel is an holy thing: it is the ſentence or advice which particularly is given by every man for that purpoſe aſſembled: it is the key of certainty, and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſel, though there be no need: and there is none ſo wiſe of himſelf, but he will be willing to hear counſel in time of neceſſity.

It is the chief thing in the world to give good counſel to another man; and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his own deſire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in ſubjection to a woman, of thy counſel; for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called the beginning and ending of every good work.

It

It is requisite for a man to consult and determine of all things with himself, before he ask the counsel or advice of his friend.

He that doth nothing without good advice needs not repent him after the deed. *Bias.*

It is better to prefer the stedfast counsel of advised policy, then the rash enterprise of a malapert boldness.

Counsel doth more harm then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel; so it is the duty of a wary man heedfully to conceive, and uprightly to judge. *Guevar.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another is, in weighty matters to succour him with good counsel.

Parvi sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur; sed consilio, authoritate, & prudentiâ. Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders, or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his Word.*

IF thou talk, keep measure in thy communication: for if thou be too brief, thou shalt not be wel understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind, *Protag.*

Thanks wax old as soon as gifts are had in possession.

He that refuseth to buy counsel good cheap shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thy enemies is stronger then thy self.

Desire not that of another which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Plough-man, or nets to a Student.

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad.

Give at the first asking: for that is not freely given which is often craved.

Take in good worth whatsoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathful; for they be conditions for a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost can never be recovered. *August.*

Esteem not a fading content before a perpetual honour.

Apparel thy self with Justice, and cloath thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear so commit that which thou oughtest to fear.

For

Forget not to give thanks to them that instruct thee in learning; nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompense them who have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy heart's bottom, not on thy tongue's brim.

Be not superfluous in words; for they do greatly deface the authority of thy person.

Let Vertue be thy life, Valour thy love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy Ability.

Let not the eye go beyond the ear, nor the tongue so far as the feet. *Plato.*

Chuse rather to live solitary, then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity; nor be too carefull, lest pensive thoughts oppress thee with misery.

Speak no more to a stranger in private then thou wouldst have publickly known.

Hazard not thy hap on another's chance.

Be always one to thy friend, as well in adversity as prosperity.

Behold thy self in a Looking-glass; and if thou appear

pear beautiful, do ſuch things as become thy beauty; but if thou ſeem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuſe thy wife rather for her wit and modeſty, then for her wealth and beauty.

Keep ſecretly thy miſhap, leſt thy enemy wax joyful thereat.

Keep whatſoever thy friend committeth unto thee as carefully as thou wouldeſt thy own.

If thy parents grow poor, ſupply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deſerved honour.

Live and hope, as if thou ſhouldeſt die immediately.

Never praiſe any unworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt; for if thou ſpeed not in thy purpoſe, thou ſhalt be mocked. *Socrates.*

Never wiſh for thoſe things that cannot be attained

Rather chuſe to purchaſe by perſwaſion, then to enjoy by violence.

Strive not in words with thy Parents, although thou tell the truth.

Haunt not too much thy friend's houſe, for fear he wax weary of thy often coming: neither be too long abſent, for that ingendreth ſuſpicion of thy true friendſhip.

Flie from the filthy pleaſures of the fleſh as thou wouldeſt flie from the ſting of a Serpent.

Give to a good man, and he will requite it: but if thou give to an evil man, he will ask more. *Anaxag.*

Receive not the gifts that an evil-minded man doth proſer unto thee.

If thou intend to doe any good, defer it not till the next day; for thou knoweſt not what chance may happen

happen the ſame night to prevent thee. *Olaus Mag.*

Give not thy ſelf to pleaſure and eaſe; for if thou uſe thy ſelf thereunto, thou ſhalt not be able to ſuſtain the adverſity which may afterwards happen.

To a man full of queſtions make no anſwer at all. *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconvenience another followeth.

If thou doubt in any thing, ask counſel of wiſe men; and be not angry, although they reprove thee.

Live with thine underlings as thou wouldſt thy betters ſhould live with thee; and doe to all men as thou wouldſt be done unto.

Boaſt not of thy good deeds, leſt thy evil deeds be alſo laid to thy charge.

Perform thy promiſe as juſtly as thou wouldſt pay thy debts: for a man ought to be more faithful then his oath. *Aurel.*

If thou doe good to an ill-diſpoſed perſon, it ſhall happen to thee as it doth to thoſe who feed other mens dogs, which bark as well at their feeder as at any other ſtranger.

Never ſpread thy table to Tale-bearers and Flatterers; nor liſten with thine ears to murmuring people. *Bias.*

Be not like the Boulter, which caſteth out the flowr, and keepeth the bran.

Si vis ab omnibus cognoſci, da operam ut à nemine cognoſcaris.

Nulli te facias nimis ſodalem:
Gaudebis minùs, & minùs dolebis.

Of Conſideration.

Defin. *Conſideration or Judgement is that which properly ought to be in every Magiſtrate, obſerving the tenor of the Law: it is the extinguiſher of controverſies,*

fies, and bringer forth of happy counsels and agreements.

COnsideration is the enemy to untimely attempts. *Solon.*

There is no needle's point so small, but it hath its compass; neither is there any Hair so slender, but it hath its shadow.

He is not to be accounted rich who is never satisfied; nor happy, whose stedfast mind in quiet possession of vertue is not established.

The consideration of pleasures past greatly augments the pain present.

No man doth so much rejoyce at his prosperity present, as he that calleth to mind his miseries past. *Chil.*

It is a benefit to deny such things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wise men will always consider what they ought to doe, before they conclude any thing.

In any affairs whatsoever, there is no greater danger, or else no greater safety, then soundly to consider into whose hands men commit their cause. *Justin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midst of woe. *S. P. S.*

Not so hard is the invention in getting, as the disposition in keeping when it is gotten. *Ovid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessel savoureth always of the same liquour wherewith it was first seasoned: so the mind retaineth those qualities in age wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things; for by her we do attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit: for fair tongues oftentimes work great mischief.

Circumspect heed in War is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all; yet enter not into familiarity with any, but onely such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Sudden trust brings sudden repentance.

Qui sua metitur pondera, ferre potest.
——Versato diu quid ferre recusent,
Quidque valent humeri. Horace.

Of Office.

Defin. *Office or duty is the knowledge of man concerning his own nature and the contemplation of Divine nature, and a labour to benefit our selves and all other men: it is also taken for authority to rule.*

MAn's life may not be destitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office is ſtrengthened by zeal, and zeal makes opinion invincible.

We muſt fear a diſſembling Officer, becauſe he delights in a tyrannous office.

The office of a wiſe man prefers ever conſideration before concluſion.

In doing nothing but what we ought, we deſerve no greater reward then what we bear about us. *Chryſoſt.*

To know evil is an office of profit, but to do evil is a ſin of indignity.

Upon the anvil of upbraiding is forged the office of unthankfulneſs.

It is an office of pity, to give a ſpeedy death to a miſerable and condemned creature. *Bias.*

Love, Sufficiency and Exerciſe, are the three beauties which adorn Officers.

Old men well experienced in Laws and Cuſtoms ought chiefly to be choſen Officers.

It is not meet that man ſhould bear any authority which with his money ſeeketh to buy another man's office.

The buyers of offices ſell by retail as dear as they can that which they buy in groſs.

No point of Philoſophy is more excellent then Office in publick affairs, if Officers do practiſe that which Philoſophers teach.

Where offices are vendible, there the beſt-monied ignorants bear the greateſt rule.

They which ſell offices ſell the moſt ſacred things in the world; even Juſtice it ſelf, the Common-wealth, Subjects, and the Laws.

He is onely fit to rule and bear office who come to it by conſtraint and againſt his will.

The office of a Monarch is continually to look upon the Law of God, to engrave it in his ſoul, and to meditate upon his Word.

Officers

Officers muſt rule by good Laws and good Examples; judge by Providence, Wiſedom, and Juſtice; and defend by Proweſſe, Care, and Vigilance. *Ageſil.*

Pericula, labores, dolores, etiam optimus quiſque ſuſcipere mavult, quàm deſerere ullam officii partem. Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nullâ nobis militiâ opus eſſet, ſi ſuas quique civitates Præſides cæteriq; Magiſtratus moderatè juſtéque gubernarent.*

Of Anceſtours.

Defin. *Anceſtours are our forefathers, the reputed firſt beginners of our names and dignities; from whom we challenge a lineal deſcent of Honour, proving ourſelves of their ſelf-ſubſtance.*

TRue Nobility deſcending from Anceſtry proves baſe, if preſent life continue not the dignity. *Oſor.*

What can the vertue of our Anceſtry profit us, if we do not imitate them in their godly actions?

Great merits ask great rewards, and great Anceſtours vertuous iſſues.

As it is more common to revenge then to reward; ſo it is eaſier to be born great then to continue great. *Stobæus.*

It is miſerable to purſue the change which gains nothing but ſorrow and the blot of Anceſtry.

The thing poſſeſt is not the thing it ſeems; and though we be great by our Anceſtours, yet we forget our Anceſtours. *Suet.*

The ſhifting of Chambers changeth not the diſeaſe; and the exchange of Names exchangeth not Nature and Anceſtry.

Ambition, which chiefly comes from Anceſtours, being got to the top of his deſires, cuts off the mean by which he did climb.

From our Anceſtours come our names, but from our Vertues our report.

Mercenary faith is diſcontented with every occaſion, and

and new-ſtart-up glory with an old fame.

When greatneſs cannot bear it ſelf either with Vertue or anceſtry, it overthrows it ſelf onely with the weight of it ſelf.

Many troubled in conſcience for diſgracing their names with raſh acts, in cold bloud repent their diſhonours.

The baſe iſſue of ignoble Anceſtry will loſe their troths to ſave their lives.

Might will make his Anceſtours whom he pleaſeth.

The event of things is cloſed up in darkneſs; and though we know what our Anceſtours were, we know not what we ſhall be.

The longer we delay the ſhew of vertue, the ſtronger we make preſumptions that we are guilty of baſe beginnings.

The more a man toils in his mind, the more he is defiled; and the more a man boaſts of evil Anceſtours the more he is diſmayed.

Stemmata quid faciunt? quid prodeſt (Pontice) longo
Sanguine cenſeri, pictoſq; oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Juv.
——*Genus, & proavos, & quæ non fecimus ipſi*
Vix ea noſtra voco. Ovid.

Of War.

Defin. *War is of two ſorts, Civil, and Forrein. Civil War is the overthrow of all Eſtates and Monarchies, and the ſeed of all kinds of evil in them, even of thoſe that are moſt execrable: it begetteth want of reverence toward God, diſobedience to Magiſtrates, corruption of Manners, change of Laws, contempt of Juſtice, and baſe eſtimation of Learning and Science. Forrein War is that which* Plato *calleth a more gentle contention and is then onely moſt lawful, when it is for true Religion, or to procure the continuance of peace.*

There

THere is nothing more unconſtant then War, did not patience make it ſtable, and true hope ſucceſsful.

War for excellency (as that between *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Then War there is nothing more neceſſary: for the breach of Friendſhip by diſſenſion ſtrengtheneth the powers of Love in her new conjunction.

War is moſt lawful when it is warranted by the Word, either to defend a man's own right, or to repulſe the enemies of God. *Lactan.*

Diverſity of Religion is the ground of Civil War in ſhew, but it is ambition in effect.

War ought to be deliberately begun, but ſpeedily ended.

Affairs of War muſt be deliberated on by many, but concluded on by a few.

The effects of War are covetous deſires, the fall of juſtice, force and violence. *Epiſt.*

War was onely ordained to make men live in peace.

In the ſack of a Town have an eſpecial care to preſerve the honour of Ladies and Maids from the violence of unruly Souldiers.

Have an eſpecial care to whom you commit the Government of an Army, Town, or Fort: for love doth much, but money doth more.

Entring into thy Enemie's Camp, let all things of uſe and baggage follow thee at thy back; but thine enemy coming upon thee, let the ſame be brought into the middle of the Army.

Where thou mayſt conquer with money, never uſe armes; and rather chuſe to overcome thine enemies by policy then fight.

In places of danger and in troubleſome times ever double the number of thy Sentinells.

Neceſ-

Neceſſity makes war to be juſt. *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Mársque eſt communis, qui ſæpe ſpoliantem jam & exſultantem everſit & percutit ab abjecto. Cicero.

Of Generals in War.

Defin. *Generals are the Heads and Leaders of Armies; and they ought to be great, magnanimous and conſtant in all their doings, free from the defects of raſhneſs and cowardiſe.*

THe Tent of the General is the pure river running through the Army, by whoſe ſoundneſs all the Souldiers are preſerved and made ſtout: but if he be impure or corrupted, the whole Hoſt is infected.

Unleſs wiſe and valiant men be choſen Generals, the old Chaos will return, and vertue die at the feet of confuſion.

He that will be a Commander in Armies firſt let him be commanded in the ſame; for an ambitious Souldier will never make a temperate conductour.

A wiſe General muſt not onely forecaſt to prevent ſuch evils as he hears of, but alſo be circumſpect to foreſee ſuch ills as may happen beyond expectation. *Demoſt.*

A General, after the battel ended, muſt have a circumſpect care how he praiſeth one Captain more then another.

A general ought not to bring all his forces to battel at once, unleſs it be upon great advantage. *Olaus.*

It is very needful for a General to know the humour and diſpoſition of his adverſarie's General whom he fighteth againſt.

The Oration of a General gives courage to Cowards and baſe-minded Souldiers. *Vegetius.*

A covetous General purchaſeth to himſelf more hate then love.

A Ge-

A General must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtful by their present feeling, and respectful by that they see already.

A Captain's feet ought to be steddy, his hands diligent, his eyes watchful, and his heart resolute.

It is requisite for a General to know all advantages of the place where the Battel should be fought.

It proveth oft the ruine of an Army, when the General is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the General to follow his flying enemy.

It behoveth that the General be always lodged in the midst of the Camp.

A General or Captain in danger ought to change his habit or attire. *Ferdin.*

The death of a General, or his being in danger, must be dissembled, for fear it procure the loss of the battel.

A good General should ever be like a good Shepherd, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a General give to honour a renowned burial, in how mean a person soever it did inhabit; for honour after death incourageth as much as wealth in life. *Vegetius.*

If thou beest a Commander in Armies despise not the poor; for honour's birth issueth from the womb of desert.

The whole scope of a General's thoughts should be to win glory and amplifie renown; loathing to be a plague or scourge of affliction; seeking by Conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a General is his own conscience, and

and his Valour is his Tomb's treasury.

Commanders in Arms should not be chosen for their age or riches, but for their wisedom and valour.

A General or chief Governour must be wise to command, liberal to reward, and valiant to defend.

There are eight conditions that a General ought to have; to avoid unjust wrongs, to correct blasphemers, to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provide things necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.
Optimus ille dux, qui novit vincere, & victoriâ uti.

Of Policy.

Defin. *Policy is a word derived of the Greek word* Politeia, *which is a regiment of a City or Common-wealth; & that which the Grecians call Politicall Government, the Latines call the Government of a Common-wealth, or of a civil society. This word Policy hath been taken among the Ancients sometimes for a Burgess, which is the enjoying of the Rights and Priviledges of a Town; sometimes for the order and manner of life used by some politicall person; and sometimes the order and estate whereby one or many Towns are governed, and politick affairs are managed and administred.*

POlicy is a necessary friend to Prowesse.

The War cannot be prosperous where enemies abound, and money waxeth scant.

No man ought to give that treasure to any one in particular which is kept for the preservation of all.

It is greater commendation to obtain honour by policy and wisedom, then to have it by descent.

That Country may above all other be counted happy, where every man enjoyeth his own labour, and no man liveth by the sweat of another body.

Of

Of right that Common-wealth ought to be destroyed, which of all other hath been counted the flower of verme, and after becometh the filthy sink of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field which will be first redy to command, and last ready to fight.

What Power and Policy cannot compass, Gold both commands and conquers. *Aristippus.*

He that getteth by conquest doth much; but he that can well keep that which he hath gotten doth more.

Money and Souldiers are the strength and sinews of war. *Agesil.*

It is better to prevent an inconvenience by breaking an oath, then to suffer injury by observing of promise.

Warlike feats are better learned in the fields of *Africk*, then in the beautiful Schools of *Greece.*

It is better to have men wanting money, then money wanting men. *Themist.*

The authority of a Common-wealth is impaired when the buildings be ruinated.

In proof of Conquest men ought to profit themselves as much by policy as by power.

There are no Common-weals more loose then those where the common people have most liberty. *Cicero.*

A policy is soon destroyed by the pride men have in commanding, and liberty in sinning.

In Common-weals such should be more honoured who in time of peace maintain the State in tranquillity, and in the fury of war defend it by their labour and magnanimity. *Plato.*

A Monarch is best in a well-governed State.

A certain man urging the popular estate to *Lycurgus*, was thus answered by him; First ordain thou such a Go-

a Government in thine own Common-weal.

Becauſe many cannot fitly govern, therefore it is moſt neceſſary that one ſhould be made Soveraign. *Homer.*

The Oracle of *Apollo* at *Delphos* being demanded the reaſon why *Jupiter* ſhould be the Chief of Gods, ſith *Mars* was the beſt Souldier, made this anſwer; *Mars* is valiant, but *Jupiter* is wiſe: concluding by this anſwer, that policy is of more force to ſubdue then valour.

One *Neſtor* is more to be eſteemed then ten ſuch as *Ajax.*

Strength, wanting wit and policy to rule, overthroweth itſelf. *Horace.*

Publica res ad privatum commodum trahi poteſt, dummodo ſtatus publicus non lædatur. Cicero.

Diu apparandum eſt bellum, ut vincas celeriùs.

Of Courage.

Defin. *Courage is a fiery humour of the Spirits, kindling the mind with forwardneſs in attempts, and bearing the body through danger and the hardeſt adventures.*

COurage and Courteſie are the two principal points which adorn a Captain.

Courage conſiſteth not in hazarding without fear, but in being reſolutely minded in a juſt cauſe. *Plut.*

The talk of a Souldier ought to hang at the point of his Sword.

The want of courage in Commanders breeds neglect and contempt among Souldiers.

Faint-hearted Cowards are never permitted to put in plea at the Bar of Love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge inſtructing a man how with commendation to adventure dangerous and fear-

ful

ful things, and in taking them in hand to be nothing terrified. *Socrat.*

The courage of a man is seen in the resolution of his death.

Fortitude is the faireſt bloſſom that ſprings from a noble mind.

Fortitude is the mean between fear and boldneſs.

There is not any thing hard to be accompliſhed by him that with courage enterpriſeth it. *Cicero.*

Courage begun with deliberate conſtancy, and continued without change, doth ſeldome fail.

It cannot be accounted courageous and true victory that bringeth not with it ſome clemency. *Bias.*

To conquer is natural; to pity, heavenly.

It is more courage to die free, then to live captive. *Leoſth.*

Bias holding wars with *Iphicrates* King of *Athens*, falling into the hands of his enemies, and his ſouldiers fearfully asking what they ſhould doe; he anſwered, Make report to thoſe that are alive, that I die with courage fighting; and I will ſay to the dead, that you ſcape cowardly flying.

Courage adventureth on danger, conquereth by perſeverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty, then the trial of a perverſe fortune; nor any thing that breedeth a more ſtability of faith and patience, then the exerciſe of adverſities.

Heat is the inſtrument, anger the whetſtone of fortitude.

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocrity hath audaciouſneſs for one, and fear for his other extreme.

As fortitude ſuffereth not the mind to be dejected

by any evils; so temperance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing dismayeth a man of courage and resolution.

Courage is a wise man's coat, and cowardise a fool's cognizance.

——*Ignavum est, perituræ parcere vitæ.*
Quemcunque magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an echo, and an idle humour of report, which running from ear to ear, conveyeth through the world the tidings of truth and falshood.*

THere is no sweeter friend then fame, nor worse enemy then report.

It is a part of good fortune to be well reported of and to have a good name. *Plut.*

It is no small pleasure to have a good name, and yet it is more frail then any glass. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be careful to purchase fame with credit.

There is no kind of mishap more infamous then for a man to lose his good name, and to be ill reported amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosome of Time.

Nothing is more famous in a Prince then the love of his Subjects, nor any thing more famous in Subjects then obedience.

Fame

Fame is like the turning wheel, that never ſtayeth; like the burning flame, that quickly quencheth; like the Summer fruit, that ſcon withereth.

A good report ſhineth moſt clearly in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou learneſt to ſpeak well, then learn likewiſe to doe well: ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us then our life.

Beauty conquers the heart, gold conquers beauty: but fame ſubdues and goes beyond them both.

To flie from fame or Deſtiny is of all things moſt impoſſible.

Keep the fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe but to make the innocency of him who is ſlandered to be more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum, ſepulta eſſe poterit. Cicero.

Of Rage.

Defin. *Rage is a ſhort fury, the inflammation of the blood, and alteration of the heart: it is a deſire of Revenge, or regardleſs care of friends, and enemy of all reaſon, and as uneaſie to be guided by another as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, until by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbeat to ſpeak;

for many men in their anger will give no ear to reason.

Anger is the first entrance to unseemly wrath. *Pythag.*

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry then men, the sick sooner then the healthy, and old men sooner then young men. *Hermes.*

The ireful man is more misgoverned then he whom loathsome drunkenness detains.

The raging perturbations of the mind do punish reason, and blind the sight of wisedome. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathful man weaponless.

Anger is soon buried in a wise man's breast.

Anger and Power meeting together in one man, are of more force then any thunderbolt.

Flee from the furious in his wrath; and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy that overcometh his own anger. *Chilo.*

What in private persons is termed Choler, in great men is called Fury and Cruelty.

Anger springeth from injury done unto us; but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath and Revenge take from man the mercy of God, and destroy and quench the grace that God had given him.

He best keepeth himself from anger that always doth remember that God looketh upon him. *Plato.*

As fire, being kindled but with a small spark, worketh oft-times great hurt and damage, because the fiercenes thereof was not at the first abated; so anger, being harboured in the heart, breaketh forth oft-times into much cruelty.

The

The angry man meditating upon miſchief, thinketh that he hath good counſel in hand.

Wrath is a deſire to be revenged, ſeeking a time or opportunity for the ſame. *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoul, for that it ſerveth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himſelf.

There is no ſafe counſel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing ſeem bigger then it is.

Raſh judgement maketh haſt to repentance.

Anger conſiſteth in habit and diſpoſition; but wrath in deed and effect.

Like as green wood which is long in kindling continueth longer hot then the dry, if it hath once taken fire: ſo commonly it falleth out, that the man ſeldome moved to anger is more hard to be pacified in his anger then he that is quickly vexed.

If thou have not ſo much power as to refrain thine anger, yet diſſemble it, and keep it ſecret; and ſo by little and little thou mayeſt haply forget it.

Wrath and rigour lead ſhame in a leaſe. *Iſocrat.*

In correction be not angry: for he that puniſheth in his rage, ſhall never keep that mean which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in bloud-ſhedding.

As he that loveth quietneſs ſleepeth ſecure; ſo he that delights in ſtrife and anger paſſeth his days in great danger.

It is good for a man to abſtain from anger, if not for wiſedom's ſake, yet for his own bodily health's ſake.

He that is much ſubject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences then can afterwards be reformed.

Qualibet iratis ipſe dat arma dolor.
Ira ferus mentes obſidet, eruditas præterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil-diſpoſed will, and the fruit which is reapt from injuſtice.*

CRuelty hath his curſes from above; but courteſie is graced with the title of commendation.

Where lenity cannot reclaim, there ſeverity muſt correct.

It is as great cruelty to ſpare all as to ſpare none.

Tyrants uſe trial by Arms; but the juſt refer their cauſes to the arbitrement of the Laws.

To pardon many for the offence of one, is an office of Chriſtianity; but to puniſh many for the fault of one appertaineth properly to Tyrants.

He that accuſtoms himſelf to ſorrow acquainteth himſelf with cruelty. *Plato.*

It is amongſt evils the greateſt evil, and in Tyrants the greateſt tyranny, that they of themſelves will not live according to Reaſon and Juſtice, neither will they conſent that Malefactors ſhould receive puniſhment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poor, then the Common-wealth to be poor, and his own Palace rich.

He never ſerveth gratefully who by violence is ſubject to another.

The

The woman that holdeth in her eye moſt cruelty hath often in her heart moſt diſhoneſty.

The Captain that is bloudy-minded and full of revenge is either ſlain by his enemies, or ſold by his ſouldiers.

Cauſleſs cruelty never ſcapes long without revenge.

With the ireful we muſt not be importunate to crave pardon, but to deſire that revenge may be deferred.

Tyranny, amongſt many other evils, is moſt wretched in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Prince's anger is an open War.

Victory ſhould not thirſt after bloud, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla vobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio; neque eſt contra naturam ſpoliare eum quem honeſtum eſt necare.

Of Fear.

Defin. *Fear is twofold, good and evil. Good fear is that which is grounded upon a good diſcourſe of reaſon and judgement, ſtanding in awe of blame, reproach, and diſhonour, more then death or grief. Evil fear is deſtitute of reaſon, it is that which we call Cowardlineſs and Puſillanimity, always attended on with two perturbations of the ſoul,* Fear *and* Sadneſs. *It is alſo the defect of the vertue of Fortitude.*

THE fear and reverence of one God is more worth then the ſtrength of all men.

No man can be juſt without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knoweſt not vertue, by the fear and love of God thou mayeſt quickly underſtand them both. *Socrates.*

He that feareth God truly, ſerveth him faithfully, loveth him intirely, prayeth unto him devoutly, and diſtributeth unto the poor liberally.

Wicked men, wanting the fear of God, are haunted of evil to their own overthrow and deſtruction. *Boëtius.*

It is the property of a Servant to fear his Maſter with hatred; but a Son feareth his Father for love. *Ambr.*

Neither ſtrength nor bigneſs are of value in a fearful body.

They that deſire to be eſared, needs muſt they dread them of whom they be feared.

Fear is the companion of a guilty conſcience.

A Maſter that feareth his ſervant is more ſervile then the Servant himſelf.

It is a deadly fear to live in continual danger of death.

It is a meer folly for a man to fear that which he cannot ſhun.

It is a natural thing in all men to leave their lives with ſorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a ſign of cowardly fear.

Fear followeth hope: wherefore if thou wilt not fear, hope not. *Aſculap.*

It many times happens, that the parties not willing to joyn in love, do conſent and agree together in fear.

It is far better to fear thy choice, then to rue the unhappy chance.

He

He that feareth every tempeſt is not fit to be a traveller.

The ſword diſpatcheth quickly, but fear tormenteth continually.

Fear ſtandeth at the gates of the ears, and putteth back all perſwaſions. *Plato.*

The more a man fears, the ſooner he ſhall be hurt.

Too much fear opens the door to deſperation.

He that through his cruelty is much feared of other men walketh in ſmall aſſurance of his own life.

The fear of death to a wicked perſon is of greater force to trouble then the ſtroke it ſelf.

A fearful man never thinks ſo well of any man's opinion as he doth of his own conceit; and yet he will be ready to ask counſel upon every trifling cauſe.

It is a lamentable thing to be old with fear when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful diſpoſition. *Olaus.*

The law of fear was melted in the mould of the love of Chriſt. *Auguſt.*

It is the property of a wiſe man, with a quiet mind patiently to bear all things, never dreading more then he needs in adverſity, nor fearing things not to be feared in time of proſperity: but thoſe things which he hath, he honeſtly enjoyeth; thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becometh a wiſe man to be heedful, but not to be fearful; for baſe fear bringeth double danger. *Vegetius.*

It is requiſite for all men to know God, and to live in his fear. But ſuch as worſhip God for fear leſt any harm ſhould happen unto them, are like them that hate Tyrants in their heart, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſs.

——— Multos in summa pericula misit
Venturi timor ipse mali : fortissimus ille est,
Qui promptus metuenda pati, si comminus instent,
Et differre potest. ———
——— Nos maximus omnia cogit,
Quæ possunt fieri, facta putare, timor.

Of Famine.

Defin. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as* Galen *saith in the third Book of Natural Faculties) filleth and choaketh the stomach with evil and noisome humours, and dissolveth and destroyeth the strength thereof: it begetteth loathsomness, and filleth all the body full of outrageous and filthy diseases.*

BArren *Scythia* is Famine's Country, and the place of her abode the steril and fruitless top of mount *Caucasus*.

Famine and dearth do thus differ. Dearth is that, when all those things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high price.

Famine is, when all these necessaries before named are not to be got for money, though there be store of money.

God is the efficient cause of Famine, and sins the impulsive or forcing causes, which the holy Scripture setteth down to be these; Atheism, Idolatry, contempt of God's Word, private Gain, Perjury and Oppression, Covetousness, Cruelty, Pride, Drunkenness and Surfeiting, and neglect of Tithe-paying.

After Famine cometh the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Asses, Chaff, Pelts, Hides, Saw-dust, have been used for good sustenance, and at the last man's-flesh; yea, that

that which is not to be ſpoken without trembling, the Mothers have been conſtrained (through hunger) to eat their own children. *Joſeph.*

Whenas *Hannibal* beſieged *Caſilinum*, a City in *Italy*; in the City, by reaſon of extreme ſcarcity, a Mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger, and the buier lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer called the *Eſthiomenus*, called of the Courtiers (who commonly more then others are ſubject thereunto) the Wolf, which ulcerateth the skin, and eateth the fleſh to the very bones.

Famine is more intolerable then the Peſtilence or the Sword: therefore when God gave *David* his choice of theſe three evils, he choſe the Peſtilence, as the eaſieſt to be endured.

Darius, when in flight he had drunk puddle-water polluted with dead carcaſſes, ſaid, that he never drank any thing more pleaſant: the reaſon was, becauſe he alway before uſed to drink ere he was a-thirſt. *Curtius.*

Artaxerxes, whenas in a certain flight he had nothing to feed on but dry Figs and brown Bread, Good God, quoth he, what pleaſant food have I never taſted of till now!

Cibi condimentum eſt fames; potionis, ſitis.
——*Neque enim Cererémque famémque*
Fata coire ſinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter ſubverſion of all manner of eſtates, making glorious things inglorious, and bringing well-ordered ſhapes into a chaos of old deformity.*

Whs

WHen Law-breakers are reſtored, and judgement cancelled, then every one knoweth that his ruine is at hand, without any hope of ſafety.

Souldiers get fame by ruine, honour by ſcars, and praiſe by clemency.

Over the greateſt beauty hangs the greateſt ruine.

A little water cannot quench a great fire, nor a little hope eaſe a great miſery.

The beſt deſerts are commonly ruined by baſe neglects and ill rewarding.

He that hath not taſted misfortune hath taſted no fortune.

He that ſees another man's ruine muſt fear his own miſery.

He that hath but one eye muſt fear to loſe it; and he that hath but one vertue muſt die ere he ruine it.

When the heart is environed with oppreſſion, then the ears are ſhut up from hearing of good counſel.

The ruines of time are the monuments of mortality.

Ruine is a friend to ſolitarineſs, a foe to company, and heir to deſperation.

The greateſt ruine of the body is nothing to the leaſt ruine of the ſoul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladneſs.

He that will be reputed valiant muſt let neither chance nor grief diſmay him.

The ſtudy of wiſedome is the readieſt ruine of grief and vexation.

Many friends aſſwage many misfortunes.

Counſel in trouble gives ſmall comfort when help is paſt remedy.

It is good for a man in the midſt of proſperity to fear a ruine, and in the midſt of adverſity to hope for better ſucceedings.

Of

Of all creatures man is the moſt apt to fall, becauſe being weakeſt he undertakes the greateſt actions.

Proſperity is more hurtful then adverſity, in that the one may be more eaſily born then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere, ruunt.
Suis & ipſa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing elſe but a feigned device of man's ſpirit, and a meer imagination without truth.*

EXteriour actions are tied to the wings of Fortune. *Plato.*

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubject to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over diſcretion. *Solon.*

To him that is fortunate every Land is his Country.

There is no greater check to the pride of Fortune, then with a reſolute courage to paſs over her croſſes without care. *S. T. M.*

Fortune flies, and if ſhe touch Poverty, it is with her heel; rather diſdaining their want with a frown, then envying their wealth with diſparagement.

Fortune is ſo variable, that ſhe never ſtayeth her wheel, nor ever ceaſeth to be turning of the ſame. *Soc.*

Fortune ſheweth her greatneſs, when ſuch as be of ſmall value are advanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tied to no time; but the gifts of Nature are permanent, and endure always.

Smally advantageth it that the mind be generous, and

and the body warlike, if he that taketh arms be unfortunate; for the hour of happy fortune is more worth then all the policies of War.

Every man is the workman of his own fortune, and faſhioneth her according to his manners. *Socrat.*

Fortune is the onely rebellious handmaid against vertue. *Plut.*

Fortune did never ſhew her ſelf noble, but unto a mind that was generous and noble.

Fortune is conſtant in nothing but inconſtancy. *Aurel.*

Fortune is like *Janus*, double-faced; as well full of ſmiles to comfort, as of frowns to diſcourage.

Fortune ever favours them that are moſt valiant, and things the more hard, the more haughty. *Cicero.*

The changes of Fortune and end of life are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain then in War. *Olaus.*

A valiant man never loſeth his reputation becauſe Fortune faileth him, but becauſe courage dieth in him.

No man is unhappy but he that eſteems himſelf unhappy by the baſe reputation of his courage.

There can be no man more unhappy then he to whom adverſity never happened. *Stobæus.*

To be humble in the height of Fortune, ſtays the deceit of her wheel in turning.

By the exceſſive gain of wealthy men Fortune was firſt made a Goddeſs.

Thou ſhalt ſooner find good Fortune then keep it.

Fortune is unconſtant, and will quickly require again what ſhe hath before beſtowed upon thee. *Thales.*

Fortune is not fully pacified when ſhe hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.*

Thou

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitful, to good men unſtable, and to all that are high unſure.

A happy man ſhall have more Coſins and Kinsfolks then ever he had friends either by his Father or Mothers ſide. *Thales.*

When Fortune cometh ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering us ſhe hath made ready her ſnares to catch us. *Aur.*

Through idleneſs, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdoms, have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the vanquiſhed, as to bridle and check the Victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In great perils it is better that men ſubmit themſelves unto reaſon, then recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitful then when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulli tam bona eſt fortuna de qua non poſſit queri.

Of Riches.

Coſin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſſions in abundance. They are according to their uſe good or bad: good, if they be well uſed; bad, if they be abuſed.*

RIches are good when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them they procure

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night: so must we fear lest the more that we our selves abound in wealth, the farther off truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or heir of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience; so riches are not hurtful, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth are most vexed with the greedy desire of getting more, and mightily molested with fear lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousnes, and hateth iniquity.

There is no man more willing to become surety for another then he that is in want.

He hath riches sufficient that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisedome and Learning are called sheep with golden fleeces.

The more that a miserable man encreaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excess, idleness, and delicious pleasures, are more gross in conceit then poorer persons.

Those riches are to be despised which are lost with too much liberality, and rust with niggardly sparing.

Where the rich are honoured, good men are little regarded.

It worketh great impatience in a rich man to be suddenly decayed and faln into poverty.

He hath most that covereth least.

Great abundance of riches cannot of any man be both gathered and kept without sin. *Erasmus.*

There be three causes that chiefly move mens minds to desire worldly wealth. The one is the love of riches, ease, mirth and pleasure. Another is the desire of worship, honour and glory. The third is the doubtfulness and mistrust of wicked and faithless men, who are too much careful for their own living here in the world, and think all they can get too little to suffice them. *Solon.*

Sufficient is the sure hold which keepeth wise men from evil works.

Upon a covetous-minded man riches are ill bestowed; for he is neither the warmer cloathed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy hand-maid; if not, it will become thy Master. *Diod.*

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are born naked.

He that delights onely in riches, delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, then money without a man. *Themist.*

Plato would have both Plenty and Poverty to be banished his Common-wealth: the one, because it causeth pleasure, idleness, and ambition; the other, because it maketh men abject, seditious, and given to all filthy lucre.

Silver commands Pesants, and Gold controls Princes.

Money

Money is the ſinews of war, and the keys to unlock hidden ſecrets.

Plenty begetteth want; for he that hath much needs much.

O thou inſatiable hunger of gold and ſilver! what is it not that thou doſt compell the ſouls of men to buy and ſell? *Tully.*

It is againſt nature that we ſhould increaſe our own riches and ſubſtance with the ſpoil of other men's wealth.

He that hoardeth up money taketh pains for other men.

It's a rare miracle for money to lack a maſter. *Bias.*

As the touch-ſtone trieth gold, ſo gold trieth the hearts of men.

He is rich that lives content with his Eſtate.

Multa loquor: quidvis nummis preſentibus opta,
Et veniet; clauſum poſſidet arca Jovem.

Difficile eſt virtutes eum revereri qui ſemper ſecundâ fortunâ ſit uſus.

Of Change.

Defin. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other faculty whatſoever.*

THE whole world is nothing but a ſhop of change; for riches we exchange poverty, for health ſickneſs, for pleaſure ſorrow, for honours contempt; briefly, it is nothing elſe but change, whatſoever chanceth unto us.

There is no change more certain then the change of life to death. *Crates.*

There is no better change, then for a man that hath been lewd to become honeſt; and for a woman that hath been as laſcivious as *Lais*, to wax as repentant as *Magdalen.*

The unſtaid and wandering-minded man is never wife.

Who changeth Peace for War, hath all miseries laid open to his eyes; his Goods spoiled, his Children slain, his Wife ravished, his Cattel driven away; briefly, himself made most miserable to behold his unhappiness.

Change doth evert the good, and erect the bad; prefer the faithless, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and Prosperity to Adversity.

Nothing is lighter then the Change of time, nor any time more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher then he should, must arm himself with patience, to descend lower then he would.

Change in all matters, except they be mischievous, is most dangerous. *Xenoph.*

Change of honour is envie's mark.

He is no where that is every-where.

That plant never prospereth that is often removed. *Seneca.*

Change and inconstancy spring from lightness of the mind. *Greg.*

What was done, is done again: all things do change, yet under the Cope of heaven there is no new thing. *Sirac.*

Every thing holds the name of the place whence it cometh; yet all things feel change howsoever it cometh.

As there is nothing more certain then the change of life, so there is nothing more uncertain then the time when it will change.

Good things quickly pass away, and worse succeed. *Seneca.*

The

The pureſt thing that is may be changed betwi evening and morning.

What by deſtiny is decreed man cannot change prevent.

The change of opinions breeds the change of State and continual alterations ſet forward ſubverſions.

Cùm fortuna manet, vultum ſervatis, amici :
Cùm cecidit, turpi vertitis ora fugâ.

Clariſſimæ olim urbes nunc nihil ſunt ; quæ nunc maximè ſuperbiunt, eandem aliquando fortunam experientur. Demoſt.

Of Poverty.

Defin. *Poverty is a tribulation, or want of ſuch neceſſary things as belong to our lives and eſtates, through which we are brought to miſhap and miſery.*

AS Kings have honour to countenance their actions, ſo poor men have honeſty to direct their lives.

Poverty is as glad to creep to credit as dignity; and the humble thoughts that ſmoke from a poor man's cottage are often as ſweet a ſacrifice to the gods as the perfumes in the palace of a Prince.

There is no greater poverty unto a man then to want wiſedome, whereby he ſhould know how to govern himſelf. *Plato.*

There is no fault in poverty, but their minds that ſo think are faulty.

Poverty is a branch of Temperance, and Penury a compendious obſervation of the Laws. *Stobæus.*

If thou wilt live after nature, thou ſhalt never be poor ; if after thine own opinion, thou ſhalt never be rich.

Poverty is the mother of Health.

Poverty is the miſtreſs of Philoſophy.

The miſerable lack of the poor man, and the ſuperfluous ſubſtance of the rich man, move much diſcord among the people.

A no-

A noble mind refuſeth no danger, if once he perceiveth himſelf aſſaulted with poverty.

Poverty cauſeth good mens children to be vertuous, ſo that they attain to that by vertue which others come unto by riches.

Riches are painful to fools, and poverty pleaſant to the wiſe.

He never accounted of proſperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that deſireth much. *Bias.*

To live poorly and honeſtly is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adverſity is the trial of the mind, and miſhap the balance of the thought.

Poverty is the mother of Ruine.

Neceſſity is a ſore penance; and extremity is as hard to bear as death.

Need teacheth things unlawful. *Senec.*

Poverty, Want, Extremity and Misfortune, are all eaſie to be born, if they be tempered with Content. *Thales.*

To write to our better, is of neceſſity; to write to our equal, is of will; to write to our inferiour, is of pure vertue.

The rich doth revenge himſelf with arms, the poor with tears. *Guevar.*

It is ſome comfort in miſery, to know the worſt of our miſhaps. *S. P. S.*

In adverſity rich men ſhould give remedy, and wiſe men miniſter comfort by good counſel.

It is a thing very common unto a man afflicted, to ſeek the company of another in like trouble.

There is no man in ſo wretched a condition, but he hopeth to grow better: neither is there any man ſo

ſet

ſet aloft, but he may doubt a ſudden fall. *Iſocrates.*

He ought not to be diſmayed, that from a high eſtate is deſcended to a low degree; neither ought he to glory or grow proud, that from a baſe eſtate is advanced to promotion.

As riches are the mother of pleaſure and delight, ſo poverty is the nurſe of ſorrow and calamities.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved: to live warily increaſeth treaſure, but to live waſtfully cauſeth poverty. *Protag.*

Poverty is no hindrance to wiſedom.

Poor men are ſhrubs, that by their baſeneſs eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poor intreat and cannot obtain, there rich men command and will be obeyed. *Sever.*

Miſhap is the true touch-ſtone of friendſhip, and adverſity the trial of friends.

Happy is that miſhap whereby we paſs into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, ſith no man liveth ſo baſely as he was born. *Saluſt.*

It is given onely to a wiſe man to be content in poverty.

Suffer that with patience which thou canſt not avoid, and be not diſpleaſed at thy poor eſtate.

The begger's crutch ſerveth him both to lean upon, and to fight withall.

Patiently ſhould that be born which no ſtrength can overcome, nor counſel avoid; whether it be poverty to pinch the body, or adverſity to croſs the mind.

Poverty poſſeſſed in ſafety is better then great riches enjoyed with much fear.

When a man is plagued with poverty and ſickneſs, both joyned together, without any ſuccour or eaſement, then riſeth in him an intolerable grief, a fire not able to be quenched, a ſorrow without remedy, and a tempeſt full of wrecks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggery that is not endued with many good qualities.

Si ad naturam vives, nunquam eris pauper; ſi ad opinionem, nunquam eris dives. Exiguum natura deſiderat, opinio immenſum. Seneca.

——— *O vitæ tuta facultas*
Pauperis, anguſtiq; laris! O munera nondum
Intellecta Deûm!

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought and ſhould inhabit, or from the place where he took delight and deſired to dwell.*

FOR ſin was man thruſt into the world, therefore his life in it is in baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in is like a coarſe without a grave to reſt in.

It is better for a man to be baniſhed his countrey with wiſe men, then to live there ſtill amongſt fools.

He that denieth himſelf to his countrey is in baniſhment already.

Whereſoever a man lives well, there is his countrey. *Cicero.*

A chaſt

A chaſt eye exileth licentious looks.

Good fortune attends not every great Eſtate, nor evil chance every exiled perſon.

To ſtuff thy Coffers with Coin, it is to commit thine honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor exile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he be willing to have his health; or an exile, if he would be called from baniſhment.

Death and baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a man's own Countrey, then in conquering a world of other Nations. *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his recalment.

It is the nature of a man to love thoſe things deareſt which are baniſhed fartheſt from him.

He that in the morning is proud of his poſſeſſions may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed are never repealed.

The comfort of Fugitives is, that there be many Fugitives.

Care followeth a fugitive perſon, even as a ſhadow follows the body.

Exilium terribile eſt iis quibus quaſi conſcriptus eſt habitandi locus; non iis qui omnem orbem terrarum unam urbem eſſe ducunt. Cicero.

Privari patriâ magnum malum eſt, ſed majus ut quàm ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſs of a friend, or any other object wherein we take delight: and Preſence is the continual company of the party with whom we deſire to be converſant.*

Abſence

Absence in love makes true love more firm and constant. *Niphus.*

We never know how profitable the presence of a friend is, until we have felt the want by his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries; so the delight of presence is known by the hell of absence.

Man separated from money is like a soul separated from a body.

The grief of unwished absence is worse then the wounds of a stubborn lance.

A tedious presence decays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence Wisedome cureth.

Take heed of speaking ill of the absent.

The solitary man is either a God or a Beast.

Life and faith once absented never return.

The fairest presence is but a dunghil covered over with white and purple.

Infamy is never absent from Arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance. *Ar.*

The presence of one day blameth the absence of another; but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eadémq; molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the ensigns by which we are known, the perfectneſs of our good or evil living.*

ALL the praiſe of the inward vertue conſiſteth in outward action. *Cicero.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A ſilent deed is better then an unprofitable word.

Neither can good words colour a black action, nor bad words deprave a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the ears.

It is an argument of too much weakneſs, to remember what ſhould have been done.

In action a man doth not onely benefit himſelf, but profit others. *S. P. S.*

God would never have delivered a ſoul into the body which hath arms and legs, (only inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There muſt not onely be in a man a mind of charity, but alſo diſtributing hands. *Ambr.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action gains a liberal name of goodneſs.

Speech is one of the greateſt actions which makes manifeſt the prudent vertue of the ſoul.

All new actions ſeem fair, though they be like a painted woman.

To

To keep a friend certain is a harder matter then to get a friend. *Ovid.*

Presumptuous boldnes is a base action in the eyes of thy betters.

So love as thou mayest hate, so hate as thou mayest love and both without challenge.

The end of every thing is the trial of the action.

Conscien ia bene actæ vitæ, multorumque beneſactorum recordatio, jucundiſſima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praiſe.

Defin. *Praiſe is an exalting, or a lifting up to honour, either the good parts we behold in others, or thoſe excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praiſe that which is good, but few that in works are willing to follow the ſame.

It is better to be praiſed for true-ſpeaking, then to be honoured for flattering and lying.

For a man to praiſe too much his own writings, is nothing elſe but to give men occaſion to ſpeak evil both of him and his works.

As it is ſeemly for a Philoſopher and a wealthy man to praiſe the profits of Peace; even ſo in his mouth it is uncomely to prate of the perils of War.

Perfect praiſe and felicity conſiſteth in a contented life and happy death. *Solon.*

Praiſe beſtowed on an unworthy perſon is a manifeſt ſign of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſty.

Nothing deſerveth commendation unleſs it be vertuous.

Praiſe encourageth the ſpirit to doe great and migh-

ty things; and nouriſheth true vertue where it is begun.

Commendations make the labour light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholar, [illegible] in his tongue, diligence in reading, civility in his behaviour.

He which often praiſeth one abuſeth himſelf, confirmeth an errour, and proveth in the end a Liar: and he which is praiſed becometh a great deal more vain. *Auguſt.*

Praiſe is the hire of Vertue. *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerveth moſt by this anſwer; I had rather, ſaid he, deliver one *Roman* from the hands of an enemy, then enjoy all the riches of mine adverſaries.

Pompey being grown to the height of his fortune, and exalted by many praiſes and victories, was thus prettily checkt at his departing out of *Athens: Quantum hominem te eſſe nôſti, eatenus es Deus.*

He that praiſeth a man openly will not ſtick to flatter him ſecretly. *Diog.*

To do good to the poor is a double praiſe, becauſe a double ſacrifice; one to God, another to man.

Moſt praiſe-worthy is a good nature that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honour and authority.

Nothing is more uncertain then praiſe: for what one day gives us, another takes away from us.

It is a greater praiſe to help the helpleſs, then to maintain the needleſs.

The doing what we ought deſerves no praiſe, becauſe it is our duty. *Auguſt.*

If another man praiſe thee, yet remember thou to be thine own judge.

All

All things that are good have ever the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue. *Seneca.*

To be praiſed of evil men is as evil as to be praiſed for evil doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The praiſe of our Anceſtors is a light to their poſterity. *Saluſt.*

When they offered to *Titus* a crown of gold, together with great praiſes, for taking *Jeruſalem*, he ſaid that he himſelf was not the author thereof, but God.

Never challenge unto thy ſelf the praiſe of another man's inventions. *Marc. Aurel.*

He that praiſeth any man becauſe he is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly ſeem to have but little themſelves; ſo they which praiſe other men ſlenderly ſeem deſirous to be praiſed themſelves. *Juſt.*

It is a point of flattery to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any. *Anax.*

There is no day ſo clear, but it hath ſome cloud; nor any praiſe ſo compleat, but it is ſubject to the ſcandal of the envious.

Si laus allicere nos ad recte faciendum non poteſt, nec metus quidem à fœdiſſimis factis poteſt avocare. Cicero.

Luus ubi nova oritur, etiam vetus admittitur.

Of Aid.

Defin. *Aid generall, is any relief or ſuccour, chiefly in an extremity; and is the greateſt upholder of ability when it is moſt weak and deſperate.*

SOrrow is ſo hard of belief, that it refuſeth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the aſcent of a crown, from whence men come not down, but fall down.

The over-ſpreading pomp of aid or might doth darken weakneſs, and debaſe his violence. *Archim.*

Sorrow makes ſilence her beſt aid and her beſt orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick are made worſe, & expel aid.

The ſhew of injuſtice aids and aggravates deſpight. *Hermes.*

The multitude, which look not into cauſes, reſt ſatisfied with any thing which is aided by the Laws.

Fear caſteth too deep, and is ever too wiſe, if it be not aided by ſome reſolution.

One man is born to help another as far as ability will ſerve.

To help the weak is charity; and to aid the mighty preſumption. *Greg.*

A doubtfull-minded man can never endure to be aided by any uſual means.

The aid of the Spirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the Spirit furniſhed with the aid of God juſtifieth the wicked, reconcileth the ſinful, and giveth life to the dead.

Wiſdome and learning are the two chief aids to vertue and good conditions.

Law is the Queen of immortality, and Aid the Lord which reſtores the oppreſſed.

Wiſe men are not aided by the Laws of men, but the rules of vertue. *Solon.*

Evil aid and unconſtant love is like the ſhadow of a cloud, which vaniſheth as ſoon as it is ſeen.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aid of a friend in law is half an end to the law.

He is raſh-witted that preſumeth too much upon his own power.

God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aid of friends is to prove the hope of fortunes.

He is a monstrous fool that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam quòd sit, consulere debet.

Nihil habet alicujus fortuna melius, quàm ut possit, nec natura, quàm ut vellet servare plurimos. Cicero.

Of Mean.

Defin. *Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the Soul.*

THE difference of good or bad consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate; indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain side hath no mean in his misery.

The mean love is the surest love: to love extremely procureth either death or anger.

Of two evils the least is to be chosen, for that is the mean to well chusing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The ſmalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains, having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: but ſuch places as hold a mean are moſt fruitful.

Of all the parts in Muſick, the Mean is the ſweeteſt.

He that keepeth a mean in his diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where a mean is not kept.

Mean thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety then the Palace of a Prince.

Where there is no mean, there is no order: and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuiq; modus eſt; tamen magis offendit nimium quàm parùm.

Of Labour.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work maſter which buildeth our knowledge, and makes men abſolute by exerciſe of good letters, and continual travel in the Sciences.*

IT is not freedom to live licenciouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly is never done willingly.

Take good advisement ere you begin; but the thing once determined, dispatch it with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doth all he can doe doth what he should doe.

By diligent and laborious examination of things past we may easily foresee things to come.

He that endureth labour shall tast the fruit of his travel.

As nothing mounteth swifter then fire, so nothing atchieveth sooner then labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours do weaken the body, but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles; so the hardest labours bring forth the sweetest profits.

As brightness is to rustiness, so labour excelleth idleness. *Thales.*

No worthy act can be accomplished without pain and diligence.

No profit is denied to the painfull person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth waxeth strong with hope of rest in age.

Diligence is the Miſtreſs of Learning, without which nothing can either be ſpoken or done in this life with commendation, and without which it is altogether impoſſible to prove learned, much leſs excellent in any Science.

Docility gotten by induſtry, though it be hard in conceiving, yet once obtained it is ſeldome forgotten.

Too much diligence breedeth ſuſpicion.

The God which is immortal doth as it were ſell all things unto us for our labour and travell. *Cicero.*

Without care and diligence no eſtate can proſper.

Thoſe ſtudies which ſeem hard and troubleſome in youthful years are made right pleaſant reſts in old age.

There is nothing ſo hard but diligence and labour makes it ſeem eaſie. *King.*

Nothing cauſeth a man more diligently to do his duty, then to think what he would require of him that is a ſervant.

As to every ſtudious man diligence is the mother, ſo negligence is a ſtepdame to all learning. *Boetius.*

There is nothing that ſooner maketh a Horſe fat then the watchfull eye of his Maſter nor any thing maketh Land more fertile then the diligent labour of him that oweth the ſame.

By Dangers, Dread and Doubtfulneſs, Diligence is greatly hindred.

Qui ſtudet optatam curſu contingere metam,
Multa tulit fecitque puer, ſudavit & alſit.

Si quid feceris honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladneſs.

Defin. *Gladneſs or pleaſure is properly called that delight which moveth and tickleth our ſenſes; which quickly ſlideth and ſlippeth away, and for the moſt part leaveth*

leaveth behind it occasion rather of repentance, then of calling it again to remembrance.

OUR pleasures are inductions to our griefs.

Oft hath a Tragick entrance a happy end.

Gladness is continually mixt with grief.

Sorrow foregoing gladness graceth it.

There is nothing more to be rejoyced at then a good and quiet conscience, which at the latter day shall be a witness to justifie, and not to condemn us.

The gladness of the heart addeth length to our life; but sorrow of life hastens death.

Be glad of that day wherein thy tongue hath not mis-said, and thy heart hath repented thy sins.

Disordinate laughter causeth death, and violent pleasures mighty dangers.

All men are glad to see their riches increase; but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladness rideth upon the wing of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning then the habitation of gladness. *Orig.*

Sich joys are short, take gladness when it comes; for sorrows headlong follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body followeth the destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled carry a man headlong into all licentious living.

Pleasures bring loss and dammage to the party that too much delighteth in them; they engender in his mind sorrow, forgetfulness of Wisdome, and insolency.

The sweet and simple breath of heavenly gladness is the easier to be altered, because it hath not passed

through

through worldly wickedneſs, nor feelingly found the miſchief which evil carrieth with it.

He that is given to pleaſure judgeth all things, not according to reaſon, but according to ſenſe.

Pleaſure is the root of all evils, quenching the light of the ſoul, hindering good counſel, and turning men aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venom under the garment of good liking.

Pleaſure is a certain exultation, or an exceeding rejoycing, ſprung from the events of things deſired.

Pleaſure amongſt vertues is like a harlot amongſt honeſt women, for by her flattery ſhe deſtroyes man. *Cic.*

Pleaſure is of two ſorts, the one is of honeſt and good things, the other of diſhoneſt: In reſpect of honeſt things, it is called *Voluntas*; in reſpect of diſhoneſt, it is called *Voluptas.*

The companion of pleaſure is pain.

A wiſe man ought not to be puft up with pleaſure; for it is the food of filthineſs, it killeth the body, weakneth the judgment, and taketh away our underſtanding. *Ariſtotle.*

He is not worthy the name of a man that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minùs timet mortem
Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Liberty.

Defin. *Liberty is that freedom and happineſs which bringeth the ſoul to his contentment and ſatisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwiſe, To live as a man liſts.*

THrough too much liberty all things run to ruine and confuſion. Liberty in the mind is a ſign of good-

goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty; for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free that ſerveth no looſneſs nor infirmity.

No man truly liveth at liberty but he that liveth vertuouſly.

The wiſe man that hath the rein of his own wit reſtrained in the hands of his diſcretion, is onely free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt liberty that hath a quiet conſcience. *Greg.*

Vertue only yieldeth men liberty, ſin yieldeth ſhame and ſervitude.

If the liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A man's mind may be at perfect liberty though his body be fettered with irons.

Life loſt for liberty is a loſs full of piety.

It is better to live a miſerable life being at liberty, then to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedom of liberty.

Death ought to be preferred before ſervile ſlavery and bondage.

It is a hard thing to moderate a man much given to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is neceſſary, will oftentimes do more then is tending to honeſty.

Where

Where liberty is given to offend, ſin is ſo ſweet to the fleſh, that there is no difference between men and beaſts, but that men do exceed beaſts in beaſtlineſs. *Hermes.*

He is to be thought free that is not bondſlave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præſcribit, jubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi ejiciat, abeundum: ſi minetur, extimeſcendum.

Non poteſt parvo conſtare libertas; hanc ſi magno æſtimas, omnia alia parvo æſtimanda ſunt.

Of Serving.

Defin. *Serving or ſervitude is a certain ſlaviſh bond of conſtraint, by which either for commodity or love men bind themſelves to the will of others, making themſelves ſubject to controlment.*

TO ſerve or to obey well is a great vertue, and proceedeth of Nature, which being good, is holden by Education.

It is as neceſſary for him that ſerveth as for him that commandeth to be honeſtly-minded.

Servants muſt be obedient to their Maſters, whether they be courteous or froward. *Plato.*

Nature, and the Laws which preſerve Nature, bind men that will be ſervants to ſtrict obedience.

The ſervants of Wiſedome are the righteous of the Church, and their off-ſpring is obedient.

Servants ought with patience to bear the corrections of their Maſters. *Chilo.*

A crafty Servant ruleth his Maſter.

The bondage of a wiſe man is liberty. *Aug.*

The ſervant that dutifully honoureth his Maſter ſhall in time to come find love and obedience in his own houſhold.

The

The onely fruit of ſervice is love and reward; and the pleaſure thereof humility and obedience.

The firſt duty in a Servant is willingneſs to learn whatſoever is neceſſary; the ſecond faithfulneſs, in performing truly whatſoever belongeth to his duty; the third carefulneſs, in ſeeking all honeſt means to profit his Maſter; the fourth ſilence in tongue, in not replying againſt his Maſter's ſpeeches.

There ought to be in a ſervant double ſilence: the one in not replying, or contradicting, the other in not revealing abroad what his Maſter doth at home.

Servants ought not to obey with eye-ſervice onely, but alſo with ſingleneſs of heart.

It is a moſt commendable vertue in a Servant to know how to obey well.

A Servant once made malapert & ſawcy will always after kick at his duty, and ſcorn the controlment of his Maſter. *Aug.*

Look what kind of ſervice a Servant doth unto his Maſter, the like ſhall ſurely be requited when he keepeth Servants himſelf.

Honeſt and gentle Maſters have commonly proud and ſtubborn Servants; whereas a Maſter ſturdy and fierce is able with a little wink to command more duty then the other ſhall with many words. *Aurel.*

Princes muſt be ſerved both with life and goods, and that is the perſonal ſervice of every natural ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publick profit; except it be in ſuch things as are contrary to the laws of God.

Serving juſtly is a ſeal of obedience, and a teſtimony of an upright conſcience. *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Servant to offer violence to his Maſter; but moſt damnable for a Subject

Subject to touch the Lord's Anointed.

Nihil eſt fœdius ſervitute: ad decus & libertatem nati ſumus. Cicero.

Si miſerum eſt ſervire, multò miſerius eſt ſervire iis quos non poſſis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions we obſerve honeſty and comelineſs: it is that which bindeth the ſoul, when fully and willingly, without force and conſtraint, we give to every one that which belongeth unto him; honour to whom honour, reverence to whom reverence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

OBedience ſheweth our nature, Rebellion our corrupt nature.

That Common-weal is always happy, where the ſubjects are obedient, and the Magiſtrates merciful.

Wicked men obey for fear, but the good for love. *Ariſtotle.*

Servants in word and deed owe dutifull obedience unto their bodily maſters.

Where reaſon ruleth, appetite obeyeth.

Nothing thriveth by ſtrife and contention; but all things flouriſh through love and obedience.

Diſobedience proceedeth from negligence: for he that governeth well ſhall be obeyed well; but he that giveth to his ſervants too much liberty ſhall be ſure to have too much loſs. *Theopompus.*

They commonly prove the beſt maſters that have been the moſt obedient ſervants.

The obedience of the Law is the maintenance of the Law.

Treaſon hath no place where obedience holds principality. *Plato.*

Who-

Whosoever obeyeth his superiour instructeth his inferiour. *Cicero.*

It is a certain and infallible observation, that the son who hath irreverently and disobediently dishoured his father is in his old age plagued by his own posterity. *Aurel.*

The humble and obedient gain honour, but the stubborn and obstinate reproof.

The more obedient a man is, the more favour he purchaseth.

The blessedness of a Common-wealth is the obedience of Citizens. *Stobæus.*

Onely obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the seal of contemplation, the safeguard of the penitent, and the school of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reason never strayeth; but where men break all bonds of duty, there follow all sorts of plagues and punishments. *Justinian.*

Obedience is a vertue due to God and Man: to God as our Creator, to Man as our Superiour. *Bern.*

Where reason ruleth, appetite obeyeth.

That Countrey is well kept, where the Prince knoweth how to govern, and the People how to obey.

The King himself is Supreme head of all other authority, and obeyeth no man, but the Law onely.

If thou vanquish thy parents with sufferance, thou shalt surely be bleft for such obedience.

He obeyeth infinites that is a bondslave to his lusts. *Crates.*

Qui bene ducit, efficit ut rectè eum ii quos ducit sequantur.

Flectitur obsequio curvatus ab arbore ramus:
Frauges, si vires experiare tuas.

Of

Of Opinion.

Defin. *Opinion is the rule of the mind, containing our woe or pleasure: it is born of the mind, nurst with unrest and brought up onely with imagination.*

OPinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which uphold Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason purged from vanity is perfect judgement.

Whatsoever opinion perswades us to perfect, being once approved, it becomes most deceitful.

Opinion never judgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion living in hope pines in present, and lacketh whatever it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the Learned begets both doubtfulness and fear in the ignorant. *Theophr.*

The opinions of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders craft, malice, and polling of wicked Lawyers.

By opinions chiefly is the majesty and integrity of ancient Justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the *Roman* civil wars was the diversities of opinions betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſe of falſe opinions is the onely mean to break the ſtrength and root out the force of falſe opinions.

Profit, Honour, Loſs and Diſhonour are four cauſes of disjoyned opinions.

Great opinions alter not at one inſtant, but leave their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſity of opinions in Religion is the cauſe of Civil War.

The diverſity of opinions in Subjects is very dangerous to Eſtates and Sovereigns. *Phocion.*

It is impoſſible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt and upright in life, and live contented with their calling, there never happeneth diverſity of opinions, nor Civil Wars for Religion.

Gravior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, nè quorum opinionem improbo, illos videar improbâſſe.

Of Credulity.

Defin. *Credulity is a certain ground and unfeigned truſt which we repoſe in the object propounded to our imaginations: it is alſo the deſtruction of doubt, and an animator of us to thoſe actions which we credit to be honeſt.*

SO many men, ſo many minds; and ſo many minds, ſo many beliefs.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit

Credit is a figure of faith, or that which faith it fe
is, and is breathed by the Spirit of God into th
godly. *Beza.*

Credit or faith consisteth above all things in praye
and meditation.

True belief breedeth constancy in prosperity, an
patience in time of affliction.

A good life cannot be separated from a good be
lief. *August.*

Belief fails where God's truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love w
bear to our Neighbours, and by our patience in tim
of trial.

True belief justifieth, and that justification is ou
Redemption.

Credulous belief knitteth together the joints of
Common-wealth.

The mean which constitutes Common-wealths pre
serves them: faith first constituted them, therefor
faith upholds them.

No man believeth willingly more then he himsel
liketh. *Chrysost.*

No Gold is so precious as a faithful friend, whom
man may boldly credit.

Mens credit should be better then debts, for faith
should exceed Oaths.

Slow belief is the handmaid of Wisedome. *S. P. S.*

Unexercised credit is sickly, and unknown things
are unadmitted.

Faith built upon any thing but divinity is dead
faith, and like a frame that hath no substance or con
tinuation.

From faith comes fear, from fear hate of sin, an
from hate of sin everlasting salvation.

In the greatest danger the greatest credit is best de
served. Truth

Truth is the daughter of time, and guide to all goodneſs.

He that through cuſtome makes little account of his promiſe, may ſwear often, but ſhall ſeldom be believed.

Cuſtome without credit is no better to be accounted of then old Errour.

Credulity is the onely advantage of honeſt hearts. *S. P. S.*

It is as great a fault to believe every one, as to truſt none. *Seneca.*

True faith in God maketh innumerable ſtrong Champions, and invincible ſtomachs, not onely towards death, but alſo againſt all the moſt cruel devices that can be found to make death (if it were poſſible) more painful then death. *Boëtius.*

Credit is of greater worth then friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secrecy.

Defin. *Secrecy is a faithful humour, which ſtrengthened by vertue concealeth in deſpight of misfortune thoſe things which one knoweth may either profit his enemy, or prejudice his friend or Country.*

HE that knows not when to hold his peace, knows not when to ſpeak.

Gold boileth beſt when it leaſt bubbleth; and a flame preſſed down inforceth the fire to ſmother. *Pacuvius.*

Love that is kept in ſecret conſumes in ſorrows: and the flames of fancy raked up in ſilence will both fire the ſenſes and ſhrink the ſinews.

He beareth his miſery beſt that hideth it moſt. *Arch.*

As ſilence is a gift without peril, and containeth in it

it many good things: so it were better our silence brought our simplicity into suspicion, then to speak either inconveniently, idlely, or unnecessarily.

Those things which are untold are undone: for there can be no greater comfort then to know much, nor any less labour then to say nothing

Venus Temple is never shut, *Cupid*'s Registers lie ever unfolded; and the secrets of love, if they be concealed, breed either danger by silence, or death by secresie.

Better it is by speaking little to make a small scar, then a deep wound by much babling.

Silence is a gift without peril, and a treasure without enemies. *Phocion.*

Women are fitter to conceive children then to conceal secrets.

By mis-spending treasures we lose wealth, by discovering secrets honour and life.

That which thou wouldest few should know keep secret to thy self.

Silence is more safe then speech when our enemies be the Auditors. *Salust.*

In some place, at some time, and in some company, it is better to be silent then talkative.

As the Viper is torn asunder when she bringeth forth her little ones: so secrets coming out of their mouths that are not able to conceal them do utterly undo and ruine such as reveal them. *Lactan.*

We have two eyes and two ears, and but one onely tongue, and that inclosed within the teeth and lips between the brain and heart, serving as their Trutchman, having about it the instruments of all the senses, to the end she put forth nothing before she have taken counsel of the said senses her neighbours, and of the inward faculties of the Soul, which are the understanding and reason placed within the brain.

Wine

Wine descending into the body causeth words to ascend.

In some cases silence is dangerous: as if any know of Conspiracies against their Country or King, or any thing that might greatly prejudice their Neighbour; they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence. *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Non unquam tacuisse nocet, nocet esse loquutum.

Of Oaths.

Defin. *Oath is a perswasion or calling of God to witness that our assertions are just, true, and honest. And of Oaths, some be lawful, some unlawful: The lawful Oath is that which is taken before Authority; the Oath unlawful is that which is vainly, and without occasion, uttered.*

THE Oath which is honest is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of Justice, and the truth of incertainty.

It is better never to take God to witness, then to forswear himself in mockery. *Lact.*

Oaths do not credit men, but men their Oaths. *Sophocles.*

It becometh a man to keep inviolate the Oath which he maketh to his adversaries, although mishap cause him to yield unto it.

Through neglect of our Oaths keeping we fill our souls full of lying.

The greatest fault that can be in a Prince is Perjury. God: Oath is the confirmation of his Promise. *Aug.*

The bare word of a Prince ought to stand as an Oath in Law, and his Faith as firm as an Oracle.

To

To ſwear and forſwear is a vice ſo hatefull, that Slaves themſelves judge it worthy of puniſhment. *Periander.*

He is unwiſe that putteth any confidence in the promiſe of a common ſwearer.

He that accuſtometh his mouth to many oaths procureth unto himſelf many plagues for a puniſhment. *Sigiſmundus.*

As it is not neceſſary to credit the oath of an infidel; ſo it is not lawful for a Chriſtian to break his vow, although it be made to a Saracen.

Traitors bewitched with perjury fear not to betray themſelves, ſo they may betray others.

He that layeth his faith in pawn bindeth his ſafety, his honour, and his ſoul alſo.

Where faith is taken from oath, juſtice is ruined, love wounded, and ſociety confounded. *Niphus.*

God in his juſtice chaſtens perjury, even from the cradle to the grave.

Favour gotten by perjury is honour wone by infamy.

Sin is puniſhed with repentance, but perjury with damnation. *Quint.*

Vertue is never in the mouth where laviſh oaths are reſident.

Scarcity of oaths is a moſt bleſſed barrenneſs.

The oaths uttered in fury, in calms are repented with tears.

Wicked mens oaths are written in water. *Stobæus.*

Faith gives no honour to any oath; yet oaths broken diſhonour faith.

To maintain oaths is to ſuborn blaſphemy.

Faith is the devotion of the ſoul, and the redemption of the ſame. *Jerome.*

Wiſe men think more then they ſpeak: and to ſwear is the leaſt part of their knowledge.

Solon

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſs which come by doubts and incertainties.

To reſt doubtful in Religion is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue or wiſedome.

As doubts declare men to be baſe-minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to believe them, is to periſh by them.

By over-much truth in a man's own wit the greateſt doubts are commonly conceived.

Doubtful preſumptions prove certain confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſs. *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtful and melancholick minds are cheared with

muſick, but wiſe m with reſolution.

He of neceſſity mu rre that of force muſt be doubtful.

There is no greater ſhame then for a man to be reſolute in worldly actions, and yet wavering and doubtful in the chief points of his religion.

He is worthy to live always in doubt which doubts what no man elſe doubts but he himſelf onely.

To doubt or miſtruſt a man for his well-meaning is the very next way to cauſe him to change his mind into falſe dealing. *Bias.*

There is great doubt of that man's wiſedom which is too much ruled by the will of a woman. *Marc. Aurel.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, ſhall ſooner be laughed at for his folly, then commended for his diſcretion. *Bias.*

He that doubteth of that thing which he ſeeketh, ſhall never know when to find that which he lacketh.

Whatſoever is well done is adviſedly done; but whatſoever is ill, is doubtful.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of errour is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reaſon and underſtanding.

When doubts are known to be doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.
Dubitatio cogitationem ſignificat injuriæ.

Of Denial.

Defin. *Denial is a refuſal of any thing propounded, or an Apoſtate back-falling from a thing formerly affirmed, known, or taken.*

To

TO deny principles is to deny truths; and to deny truths is hereſie.

To deny what we fear to define, is to diſprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, then to enjoy it by evil means.

Clouds cannot cover ſecrecies, nor denials conceal truth. *Demoſt.*

To deny the knot of marriage, is to break the bond of ſalvation.

The ſtrength of thunder overthrows high Towers, and the backſliding of Apoſtates confounds ſouls.

He that denies compaſſion to the penitent ſhall find ſmall favour when he himſelf asketh forgiveneſs.

Counſel confounds doubts, and diſſolves falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a ſickneſs of the ſoul, which can never be cured but by the ſhame of reaſon. *Herm.*

He which by denial hath falſified his oath ſhall hardly after recover his credit.

There cannot be a greater folly, then to truſt him that will deny the truth for advantage or promotion.

He getteth no profit that denieth the truth in hope of reward.

Wiſe men eſteem many words and many lies both alike.

He that will inſtruct others in the truth muſt never deny the truth himſelf.

Common Liars need more then common Wits, elſe will their Tales be found double.

He that lieth, bearing the countenance of an honeſt man, by his outward ſhew of honeſty ſooner deceiveth

the ignorant, then many other which ſeem unhoneſt.

He that dares preſume to make a lie unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate. *Tho. Aquin.*

To boaſt the denial of truth is more worthy puniſhment then to tell lies.

Believe not him which to day telleth thee a lie of another body, for he will not ſtick to morrow to tell a lie of thee to another man.

There is no greater ſign of wickedneſs then open hereſie.

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſoul's health in heaven.

He which denies the motions of the fleſh makes good the Divinity of the ſpirit.

To keep company with a notorious Liar is a means to make thy ſelf ſuſpected when thou telleſt the truth.

The man that through uſe and cuſtome denieth truth, and doth as it were make an occupation of lying, ſhutteth himſelf out from the company and preſence of God, loſeth his good name & credit amongſt men, and moſt horribly joyns himſelf to the Devil, yielding all his endeavours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium quàm ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing again of things paſt, being either forgotten, or needfull for preſent uſe or commodity: it is alſo an upbraiding of good turns or a wearyſome tediouſneſs.*

TO repeat offences is to make the committer aſhamed of his faults.

Often to repeat one thing is wearyſome to the hearer, and troubleſome to the teller.

Though

Though the hearing of our ſins repeated be bitter, yet the perſwaſion of amendment is ſweet.

Continually to upbraid men with their miſdoing is the next way to make them become deſperate.

God himſelf uſeth to threaten us oftener then to ſmite us. *Aug.*

Things oft repeated in memory make the memory more perfect.

As it is neceſſary to ſmite the iron being hot; ſo it is needful to repeat in private our own ſins, before they prove odious.

To repeat offences with penitence is a likelihood of amendment.

There can be nothing ſo plainly repeated but it may be miſtaken. *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vain repetition is an accuſation of dulneſs.

To repeat one thing often, being needleſs, is a ſign of a ſlender capacity.

It is requiſite to know men's natures before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit deſerves to be intangled by deceits.

It is the property of fools and children often to repeat propheſies.

Though it be a fault general for all men to ſin, yet very few can endure to hear their ſins repeated.

The things that be moſt ſcant to be gotten are moſt dear of price; and things ſeldome ſpoken of are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports wax ſtale with too much telling.

Walls are ſaid to have ears, when needleſs repetition hath too much tongue.

The often repeating of our faults to our ſelves in private cauſeth more care in our actions publick.

We muſt be content to hear what we would not, when we forget our ſelves, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an injury received, makes manifeſt that the fact is not freely forgiven.

It is more commendation for a man to be ſilent, then to make repetition of his good deeds performed. *Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat, nor vertue to be known without repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores faſtidio enecant.

Non unum hodie, cras aliud; ſemper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in ſpeech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjuſt offences may eſcape for a time without dánger, but never without revenge.

It were better for a man openly to be hurt with his enemie's ſword, then ſecretly to be wounded with evil ſpeeches. *Thal.*

Of little medling comes much reſt, and of licentious talk oft-times enſureth much unquietneſs.

There is no ſufficient recompence for an unjuſt ſlander.

A fault once excuſed is twice committed.

A falſe report is a wilful lie.

Light heads and ſharp wits are moſt apt to invent ſmooth lies.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traitor that clippeth the coin of his Prince maketh it lighter to be weighed, but never the worſe to be touched: ſo he that by ſiniſter reports ſeemeth to impair the credit of his friend, may make him lighter among the common ſort, (who by weight are oft-times deceived) but nothing impaireth his good name with the wiſe, who try all gold by the touch-ſtone.

If thou ſpeak what thou wilt, thou ſhalt hear what thou wouldeſt not. *Bias.*

The greateſt barkers are not always the greateſt biters; as it is far eaſier with words to obtain the victory, then with deeds to attain the conqueſt.

To a vertuous mind an injurious word doth more hurt then the wound of a ſword.

In the body of a man, the moſt neceſſary member is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the ears, and the thing wherein moſt danger is is the tongue. *Thales.*

Nature teacheth us to ſpeak well, but wiſedome teacheth to ſpeak in a fit time. *Epimenides* the Painter, after his return from *Aſia*, being inquired of news, anſwered, I ſtand here to ſell pictures, not tell tidings.

There is no better Philoſophy, then for a man to learn ſilence.

The *Lycaonian* had a Law, that if any ſtranger ſhould enter into diſcourſe with the Miſtreſs of the houſe, he ſhould for his offence have his tongue cut out.

The authors of offences and injuries are Liars. *Plot.*

Amongſt the *Romans* it was held a great infamy for a man to praiſe the good wife of the houſe.

The eyes, hands, and feet, ought not ſo ſoon to be ſubject to the penalty of the Law as the tongue; becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Ponta.*

A small offence being renewed doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Oëtius*

Where offences of the best are never pardoned, the worst will amend for fear of extream punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis. Cicero.

Nulla mala potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of any party in a doubtful matter, and may be employed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defect of further malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and Accusers are necessary evils in a Common-wealth.

Perfect vertue terrifieth an accuser; indifferent vertue whets him on.

Whosoever presently gives credit to accusation, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame; and accusation being at the highest either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventors.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Forture, lest she should burst with presumption.

Other

Other mens ſins accuſe our Conſciences of frailty.

Ambitious men, raiſed once to dignity, accuſe afterward all other eſtates of inſufficiency. *Bod.*

Youthful counſel, private gain, and particular hate, accuſe Kingdomes of ſhort continuance.

Wars pretending publick good, done for ſpight, work moſt injuſtice; for they bend their accuſations againſt the mightieſt perſons.

Flattery, the nurſe of vice, is the mother of falſe accuſation; but zeal, of juſt appeals.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much graced uſe rigour, and accuſe humility of dulneſs.

He that accuſeth himſelf is a juſt man. *Chryſoſt.*

Good muſt not be drawn from Kings by force, nor accuſation by threats.

Fools weep when great men are accuſed, as pitying the fall of honour.

He that accuſeth himſelf, and afterward anſwereth not, tempteth God. *Auguſt.*

General calamity accuſeth Princes of general imbecillity.

When great men are accuſed and condemned, guilty Vaſſals are hopeleſs and deſperate.

No man may be both the accuſer and judge. *Plut.*

Princes endangered ſeek their peace by any means: and private perſons injured ſeek revenge many times by falſe accuſation.

The greateſt wrongs that ever were effected were then performed, when Princes feared to fall by ſurmiſe or accuſation.

The accuſed is not guilty until he be convicted. *Lactan.*

Ex defendendo, quàm ex accuſando, uberior gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which enraged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachful speeches give testimony of his hate and malice.*

FOul-mouthed Detraction is his neighbour's foe.

The mouth of a slanderer calleth all things into question, and approveth nothing.

We kill hurtful Vipers if we spy them; but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue woundeth his own soul by his words.

They that speak evil and slander the dead are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue; and such as speak evil by all men are monsters among good men.

Whosoever useth to listen much to misreports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or, which is more bad, be counted a fool.

There are three sorts of Man-slayers; they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He

He that truſteth to lewd tongues is either ſwoln with hate, plagued with envy, conſumed with thought, endangered by revenge, or loſt in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we ſhould hear and ſee more then we ſpeak. *Socrat.*

Though the tongue be but a ſmall member, yet it many times doth more hurt then the whole body beſides.

Keep thy tongue, and keep thy friend; for few words cover much wiſedome, and a fool being ſilent is thought wiſe.

Diverſity of meats hurts digeſtion, and changeableneſs of reports begetteth ſlander.

Long promiſes are figures of cruelty, and large ſlanders the ſigns of great envy.

Slander offends the living, and gnaws upon the dead.

The ſlanderer doth unjuſtly accuſe, and ought to be puniſhed in the ſame ſort as the party accuſed ſhould have been, if the accuſation had been found true.

Slanderers in ancient times have been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe ſlander, thus by his art deſcribed her in a Table painted: He pictured a Judge with the ears of an Aſs, having on the one ſide two Ladies, Ignorance and Suſpicion; before him falſe Accuſation with a countenance full of fury, holding in the left hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; near unto him was a man looking pale, earthly, and aſquint, which was Envy; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtned her eyes upon a very fair Lady called Truth; declaring by this, that we ought not lightly

to believe every accuſation and ſlander that is brought unto us.

Aut in infamia, vulneribus, aut morte deſinet calumnia. Detractor uno verbo tres ſimul jugulat homines; ſeipſum, auſcultantem, & eum cui detrahit.

Of Scoffing.

Defin. *Quips, or Scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcums of conceit.*

TO play the ſcoffing fool well, is a ſign of ſome wit, but no wiſedom.

All kind of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to rail and lie; and moveth more then an injury, when it proceedeth from a will to outrage and malice without neceſſity.

An Adder keeps his venome in his tail, but the poiſon of a ſcoffer is in his tongue.

What is ſweet in the mouth is bitter in the ſtomach: and ſcoffs pleaſant to the ear are harſh to the beſt underſtanding.

A fault wilfully committed by ſcoffing cannot be amended by repentance.

He that mocks a wiſe man with flattery mocks him with inſufficiency.

Scoffs have not reward, but diſdain, nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffs.

To mock the man that loves us is monſtrous villany.

Good and evil follow one another, ſo do ſcoffs and hateful eſtimation.

The leaſt man can do ſome hurt, and the abſurdeſt tongue can diſparage.

He that moſt ſcoffs ſhall be moſt ſcoffed at for his reward.

To

To jeſt is tolerable; but to do harm by jeſt is inſufferable. *Bias.*

It is better to do well then to ſpeak well; but eaſier to reprehend then to amend.

One Wolf will not make war againſt another, neither will one ſcoffer contend in ſcoffs willingly with another; but when they do, it proves either fatal, or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an arrificial injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoff ridiculous.

It is better to have an open enemy then a private ſcoffing friend.

It is better to be born fooliſh, then to imploy wit unwiſely.

The loſs that is ſuſtained with modeſty is better then the gain that is gotten with impudence.

It is good to hold an Aſs by the bridle, and a ſcoffing fool at his wit's end.

To be accounted a Nobleman's Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing ſhall never be well thought of in his life, nor find happineſs at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Prava necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur aper.

Of Phyſick.

Defin. *Phyſick is that natural Philoſophy which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his body.*

PHyſick is a continual fountain or ſpring of knowledge, by which we maintain long life.

The

The ſick man deſireth not an eloquent Phyſician, but a skilful. *Seneca.*

We begin to be ſick as ſoon as we be born. *Auguſt.*

The infirmity of the body is the ſobriety of the mind.

The ſtrength of the body is the weakneſs of the mind, and the weakneſs of the body the ſtrength of the ſoul.

Delicate fear is the mother of ſickneſs.

Phyſick rightly applied is the repair of health, and the reſtitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth; and then Philoſophy, which is Phyſick, nothing being more commodious.

Phyſick, being rightly uſed, is an art to find out the truth both of divine and humane beginnings.

The ſcope of Phyſick is, to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prattling Phyſician is another diſeaſe to a ſick man.

An Oratour doth not always perſwade, nor the Phyſician cure. *Ariſt.*

To know the uſe of Phyſick is ſweet, but to taſt it is unſavoury.

It is requiſite that he be tormented with pain which will not be eaſed by Phyſick.

Death holdeth a ſword againſt our throats, and Phyſick a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſick moſt eſteemed of them that be mighty.

They that be ſound themſelves are more ready in counſel then skilful in knowledge, to preſcribe rules of Phyſick to the ſick. *Bias.*

As

As a blind man cannot see the fault of another's eyes, so an unskilful Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of Medicines do no good at all to a weak stomach.

Some have compared those which use often to take Physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine, that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun makes manifest what good success soever happeneth in their cures, and the earth buriеth what fault soever they commit. *Nicocles.*

Ægri quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.

Dat

Dat Galenus opes, dat Juſtinianus honores.
Ex aliis paleas, ex iſtis collige grana.

Of Pain.

Defin. *Pain, adverſity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the fleſh, and which wholly reſiſt the divine nature of the reaſonable part of the ſoul, faſtning it to the body with the nail of diſcontentment.*

PAin is always a companion of pleaſure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adverſities flow, there love ebbs; but friendſhip ſtandeth ſtedfaſt in all ſtorms.

Proſperity getteth friends, but adverſity trieth them. *Pacuv.*

In pain and judgement the quality with the quantity muſt be conſidered.

It is leſs evil to ſuffer one then to reſiſt many.

The greateſt miſery that may be, is to fall into unknown miſery.

Miſery can never be ſo bitter as eternal felicity is pleaſant. *Eraſmus.*

Danger always attendeth at the heels of pride and ambition.

Adverſity quickneth our ſleepy ſpirits; for by proſperity we learn but ignorance, by adverſity we are taught knowledge.

Miſery and life are two twins, which increaſe, are nouriſhed, and live together.

He cannot rightly judge of pleaſure that never taſted pain.

As no fortune can diſmay him that is of a courageous mind: ſo no man is more wretched then he that thinks

thinks himself to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speak of their distress, then for the pain they endure.

Adversities happening to good men may vex the mind, but never change their constancy.

As the most pestilent diseases do gather unto themselves all the infirmity wherewith the body is annoyed: so doth the last misery embrace in the extremity of it self all former mischiefs. *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for sin, the pain of conscience for sin; but the pain of hell is eternal.

The pain of the eye is lust, the pain of the tongue liberty, and the pain of both repentance.

Misery is full of wretchedness, fuller of disgrace, and fullest of guiltiness.

He suffers double punishment that hath his pain prolonged.

He finds helps in adversity that sought them in prosperity.

The remembrance of pleasures past aggravates the pains that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends do love us for our own sakes, or for our goods: but adversity proves the disposition of mens minds.

He that lendeth to another in time of prosperity shall never want helps himself in the time of adversity.

Ut secunda moderatè tulimus; sic non solùm adversam, sed funditus eversam fortunam fortiter ferre debemus.

Nullius

Nullus dolor eſt quem non longinquitas temporis minuat atque molliat. Cicero.

Of Tears.

Defin. *Tears, or Sorrow, is a grief or heavineſs for things which are done and paſt: they are the onely friends to ſolitarineſs, the enemies to company, and the heirs to deſperation.*

TEars are no cures for diſtreſs, neither do preſent plaints eaſe a paſſed harm.

There is no ſowr but may be qualified with ſweet potions; nor any doleful malady but may be allayed with ſome delightful muſick.

Tears crave compaſſion, and ſubmiſſion deſerveth forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall; becauſe it is like a mighty beaſt, ſooner tamed with following, then overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P. S.*

Women are moſt prone to tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth tears as a tree bringeth forth fruit.

That grief is beſt digeſted that brings not open ſhame.

Bury the dead, but weep not above one day. *Homer.*

We ſhall ſooner want tears then cauſe of mourning in this life. *Seneca.*

Sorrows concealed are more ſowr; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved takes his beſt comfort when he finds time to lament his loſs.

Tears and ſighs declare the heart to be greatly grieved.

A tea

A tear in the eye of a Strumpet is like heat-drops in a bright Sun-ſhine, and as much to be pitied as the weeping of a Crocodile.

Of ſorrow and lamentation cometh watching and bleared eyes.

Tears are the badges of ſorrow. *Archim.*

Paſſion is a moſt cumberſome gueſt unto it ſelf. *S.P.S.*

Deep-conceited ſorrows are like to Sea-ivy, which, the older it is, the deeper root it hath.

Paſſions are like the arrows of *Cupid*, which if they touch lightly, prove but toyes; but once piercing the skin, they prove deep wounds.

Where the ſmalleſt ſhew of tears is, there is oftentimes the greateſt effect of ſorrow.

Tears in many eaſe the grieved heart; for grief is like to fire, the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears is the eaſing of grief.

Tears are the fruits of paſſion, the ſtrength of women, the ſigns of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Tears are the food of the ſoul.

There are in the eyes three ſorts of tears: the firſt of joy, which in old men ſhew their kindneſs; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye; for then ſhe intendeth either to ſound thee, or to ſift thee.

When grief doth approach, if it be ſmall, let us abide it, becauſe it is eaſie to be born; but if it be grievous, let us bear with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolve, or be diſſolved.

How

How miſerable is that grief which can utter nothing in torments! *Seneca.*

Men take a certain pleaſure in weeping, when they lament the loſs of friends.

Solon having buried his Son did weep very bitterly: to whom when one ſaid, his tears were all in vain; For that cauſe, quoth he, I do weep the more, becauſe I cannot profit with weeping.

Too much ſadneſs in a man is as much to be condemned as over-much boldneſs in a woman is to be deſpiſed. *Bias.*

Lepidus by a long grief conceived of the misbehaviour of his wife ſhortned his own days.

To lament with tears the follies of our former life is profitable: but to grieve too much for worldly loſſes is a ſign of fooliſhneſs.

Per lacrymas argumentum deſiderii quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Curæ leves loquuntur, ingentes ſtupent. Senec.

Of Neighbours.

Defin. *Neighbours are thoſe in whom we find towards us the greateſt bonds of charity; and not, as is vulgarly taken, them that live near about us.*

THE greateſt love in us, next unto God, ought to be love towards our neighbours.

Whatſoever duties we perform in kindneſs towards our neighbours we perform unto God.

Love is the firſt foundation of marriage, and conjunction of neighbourhood.

The end of a man's being is the glory of his Creator, and the love of his neighbour.

The love of neighbours appertains mightily unto ſalvation.

Men are not born for themſelves, but for their Country,

Country, Parents, and Neighbours. *Cicero.*

All things on earth are created for men, and men are created to worſhip God, and aid one another.

Whoſoever will follow nature muſt love his neighbour, and maintain ſociety.

Themiſtocles ſelling certain land, made it be proclaimed that it had a good neighbour. *Plutarch.*

No man may ſlander or lie for his profit, becauſe ſuch gain is his neighbour's indignity.

Duty and profit are two diſtinct things and ſeparated, belonging to our neighbours and our ſelves.

We muſt eſteem our neighbour's love as dearly as the pureſt gold.

It is more praiſe-worthy to relieve one neighbour, then to kill many enemies.

We muſt frame all our actions to the glory of God, to the love of our neighbours, and the profit of the Common-wealth.

The tidings of a bad man's burial comes never too ſoon to the ears of his neighbour.

The envy of a bad neighbour is worſe then the ſting of a Serpent.

He that lives alone lives in danger: ſociety avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful actions againſt them.

Gold is proved in the furnace, and a neighbour's love tried in time of trouble.

That neighbour is to be well thought of which is ready in good will to help according to his power.

A rolling ſtone never gathers moſs, nor a fickle-minded man love amongſt honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſs and uncharitable who will play at Cards whileſt his neighbour's houſe is burning.

Good

Good turns done to unthankful neighbours are like water poured into open ſieves.

Neceſſity ingendreth in a man war againſt himſelf, and malice to hurt his neighbour.

Ut in re ruſtica, non ſatis eſt teipſum bonum eſſe colonum, ſed magni refert cujuſmodi habeas & vicinum; ſic in vita, non ſatis eſt ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali eſſe propter vicinum malum. Pla.

Of Proverbs.

Defin. *Proverbs are the onely ſententious ſpeeches of authentick authors, or the uſual phraſes begot by cuſtome.*

A Little ſtream ſerveth to drive a light Mill.
A ſmall ſum will ſerve to pay a ſhort reckoning.
A lean fee is a fit reward for a lazy Clerk.
A rolling ſtone gathers no moſs.
All is not gold that gliſtereth.
Where is nought to be had, the King loſeth his right.
It is good to ſtrike the iron while it is hot.
The burned child dreadeth the fire.
Soft paceth goeth far.
Good wine needeth no buſh.
Hunger is the beſt ſawce.
Sweet meat muſt have ſowr ſawce.
It is evil halting before a cripple.
Self do, ſelf have.
Harm watch, harm catch.
Too much of one thing is good for nothing.
Hot ſup, hot ſwallow.
One ſcabbed ſheep will infect a whole flock.
Like maſter, like man.
Look not a given horſe in the mouth.
When the belly is full the bones would be at reſt.

He

He that reckoneth without his hoſt muſt reckon twice.
A carrion Kite will never be a good Hawk.
He robbeth *Peter* to pay *Paul.*
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thrive then never.
After death the Phyſician.
After dinner Muſtard.
No fire without ſome ſmoak.
A fool's bolt is ſoon ſhot.
All covet, all loſe.
After a ſtorm cometh a calm.
It is better to bow then to break.
Need makes the old wife to trot.
Death dealeth doubtfully.
More coſt, more worſhip.
It is an ill wind that blows good to none.
Much coin, much care.
Much meat, much malady.
Much learning, much ſorrow.
Look before you leap.
Time and Tide tarry for no man.
Like lips like lettice.
Many things chance between the cup and the lip.
What is bred in the bone will never out of the fleſh.
Every man for himſelf, and God for us all.
Bare words are no lawful bargain.
It is good ſleeping in a whole skin.
The end trieth all.
In little meddling lieth much reſt.
Wake not a ſleeping Lion.
The veſſel will ſavour of the firſt liquour.
One Swallow brings not a Summer.
White Silver dies black lines.

Fire is as hurtful as healthful.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes then to the ears.

Where many words are ſpoken, truth is held in ſuſpicion. *Stobæus.*

He that goeth a borrowing goeth a ſorrowing.

A friend in the Court is better then money in the purſe.

He gives twice that gives quickly.

He that ſpareth to ſpeak ſpareth to ſpeed.

Service willingly offered is commonly refuſed and ſuſpected.

A man's own manners do ſhape him either good or bad fortunes.

A near friend is better then a far-dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithy and ſweet flowers of wit compiled in a ready and deliberate brain, and uttered in ſhort and elegant phraſes.*

HE that deſireth to make a good market for his wares muſt watch opportunity to open his ſhop.

Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

Where the knot is looſe, the ſtring ſlippeth; and where the water is ſhallow, no veſſel will ride.

Where ſundry flies bite, the gall is great; and where every hand fleeceth, the ſheep goeth naked. *Demoſt.*

He that talketh much and doth little is like unto him that ſails with a ſide-wind, and is born with the tide to a wrong ſhore.

Eagle

Eagles flie alone, and they are but Sheep that always flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Standing pools gather filth, and flowing rivers are always sweet.

He that bites of every weed to search out the nature, may light upon poison; and he that loves to be sifting of every cloud, may be smitten with a thunderstroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisedome, height of courage and largeness of magnificence get admiration.

Truth of word, meekness, courtesie, mercy and liberality stir up affection.

There is no man suddenly excellently good, or extremely evil; but grows either as he holds himself up in vertue, or lets himself slide to vice.

Cunning to keep is no less commendable then courage to command.

The court of affection is held by the racking steward Repentance. *S. P. S.*

As life without learning is unpleasant, so learning without wisedome is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as Reason willeth, and not as the motions of sensuality will.

Examples of the dead that were good do profit men more to live well then the counsel of the wicked that be living, which doth interre and bury those that are now alive.

Far better it is to be a tenant of liberty, then a landlord of thrall.

He that makes himſelf a ſheep ſhall be eaten of the Wolf.

He that loſeth favour on land to ſeek fortune at ſea, is like him that ſtared ſo long at a ſtar that he fell into a ditch.

Small helps joyned together wax ſtronger.

He is unworthy to be a maſter over others that cannot maſter himſelf. *Pho.*

A maſter ought not to be known by the houſe, but the houſe by the maſter.

A buſie tongue makes the mind repent at leiſure.

By repentance we are drawn to mercy, without whoſe wings we cannot flie from vengeance.

Where the demand is a jeſt, the fitteſt anſwer is a ſcoff. *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and Women a weeping, the firſt means to bite, the ſecond to ſting, and the third to deceive.

A ſubtil Wolf will never hunt too near his own den.

Such as be born deaf or blind have commonly their inward powers the more perfect.

He that helpeth an evil man hurteth him that is good. *Crates.*

When that thing cannot be done that thou would'ſt, then ſeek to compaſs that which thou knowe'ſt may be brought to paſs.

Contempt is a thing intolerable, foraſmuch as no man can think himſelf ſo vile that he ought to be deſpiſed.

Sudden motions and inforcements of the mind do often break out either for great good or great evil. *Mam.*

Many men labour to deliver themſelves from contempt, but more ſtudy to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Greg.*

The

The eye can never offend, if the mind would rule the eye.

Where there is diviſion there is confuſion. *Solon.*

That perſon is not worthy to live that taketh not care how to live well.

Negligence in private cauſes is very dangerous.

Solitarineſs is a ſlie enemy that doth moſt ſeparate a man from doing well. *S. P. S.*

He that mindeth to conquer muſt be careful.

Money borrowed upon uſury bringeth miſery, although for a time it ſeem pleaſant.

Of a ſhort pleaſure long repentance is the heir. *Xenocrat.*

Private loſſes may be holpen by publick pains.

Immoderate wealth cauſeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh alteration and changeth Kingdomes.

That kind of contemplation that tends to ſolitarieſs is but a glorious title to idleneſs.

Liking is not always the child of beauty.

Jealouſie is the harbinger of diſdain.

All is but lip-wiſedome that wants experience.

Who will reſiſt love, muſt either have no wit, or put out his eyes.

Love is to a yielding heart a King; but to a reſiſting, a Tyrant. *S. P. S.*

Fear is the onely knot that knitteth a Tyrant's people to him, which once being untied by a greater force, they all ſcatter from him like ſo many birds whoſe cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then ſpeak wiſely when they cannot underſtand themſelves.

He that will needs ſtir affections in others

must first shew the same passion himself.

Things lost by negligence must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue, like the clear heaven, is without clouds. *S. P. S.*

He that will blame another must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Aurel.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things doth require, so should they deal.

Where flatterers bear rule things come to ruine. *Pompeius.*

Such is the man and his manners as his delight and study is.

By diligence and pains-taking all may be amended that is amiss.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, than cowardly to faint and despair of all.

They that trust much to their friends know not how shortly tears be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well.

Man

Man can better ſuffer to be denied then to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſt. *Quint.*

The carefulneſs of the wicked cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant-minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Country.

Private well-fare is not to be preferred before the common weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain; and flatterers ſeek by diſcrediting others to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, then evil men for ſpeaking falſly. *Plaut.*

Of one inconvenience oftentimes ſuffered many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth favour.

Sleep and food are enemies to the mourning which paſſion perſwadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborn. *Aurel.*

He doth wrong that giveth cauſe of war, not he

that seeketh the redress of wrong.

The less one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war then to abide war.

Such as are careless in their own causes hardly can be careful about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a councellour; to be bold, plain, and faithful.

That City is of no value which is not of ability enough to punish wrong doers: neither is that Common-weal any thing worth at all where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is onely to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Origen.*

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetual assurance. *Cicero.*

That man cannot long endure labour which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts; yet thereby we attain more stedfastness against mishaps to come.

After the unlawful getting of a covetous father, followeth the riotous spending of a prodigal son.

Ità vivendum est cum hominibus tanquam Deus videat; ità loquendum, tanquam Deus audiat.

Omnia

Omnia præclara rara, nec quidquam difficilius quàm reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes, or Likenesses, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a far different object.*

AS that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and imperfect: so that subject whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may be justly cut off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate; so are the good conditions of the Rulers the best stay and strongest defence of inferiours. *Plut.*

As he is not unfortunate which is poor and deformed; so they are not to be accounted happy which are only rich and beautiful.

As plants measurably watered grow the better, but being watered too much are drowned and die: so the mind with moderate labour is refreshed, but with over-much is utterly dulled. *Eras.*

As any thing, be it never so easie, is hard to the idle; so any thing, be it never so hard, is easie to the wit well employed. *Ennius.*

As a Ship having a sure Anchor may lie safe in any place: so the mind that is ruled by perfect reason is quiet every where.

As that fire smoaketh not much which flameth at the first blowing: so the glory that brightly shineth at the first is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinkh poison destroyeth himself

therewith: ſo he that admitteth a friend ere he perfectly know him may hurt himſelf by too much truſting him.

As the perfect Gold, which is of a pure ſubſtance, ſooner receiveth any form then the ſturdy Steel, which is groſs and maſſie metal: ſo womens effeminate minds are more ſubject to affection, and are ſooner fettered with the ſnare of fancy, then the hard hearts of men.

As golden pillars do ſhine upon the ſockets of ſilver; ſo doth a fair face with a vertuous mind. *Perian.*

Like as a good Muſician, having any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but either with ſtraining it higher, or ſlacking it down lower, by little and little cauſeth it to agree: ſo ſhould Rulers rather reform tranſgreſſors by ſmall corrections, then ſeek to caſt them away for every treſpaſs.

As *Apollodorus* was wont to ſay of *Chryſippus*'s books, that if other mens ſentences were left out, the pages would be void: ſo may we ſpeak of Brokers; for if other men enjoyed their goods, their Warehouſes would be quickly empty.

As the ſtrong bitterneſs of the Aloe-tree taketh away the ſweetneſs of the ſweeteſt honey: ſo evil works deſtroy and take away the praiſe of good deeds.

As a veſſel is known by the ſound, whether it be whole or broken: ſo are men proved by their ſpeech, whether they be wiſe or fooliſh. *Demoſt.*

As wine in *Plato*'s opinion is the mother of verity: ſo love in *Iamblichus*'s cenſure is the fruit of idleneſs.

As in feaſts hunger is the beſt ſawce: ſo of gueſts mirth is the beſt welcome.

As the occurrence of many things bringeth much trouble: ſo the conſiderations thereof procure experience.

Like

Like as a battered or crazed ſhip, by drinking in of water, not onely drowneth her ſelf, but all thoſe that are in her: ſo a Ruler, by uſing viciouſneſs, deſtroyeth not himſelf alone, but all others beſides that are under his government.

As ignorant Governours bring their Country into many inconveniences: ſo ſuch as are deviliſhly politick utterly overthrow the State.

As truth is the centre of Religion: ſo contrary opinions founded on evil examples are the corruptions of the world, and the bringers in of Atheiſm.

As it becometh Subjects to be obedient to their Soveraign: ſo it behoveth that the King be careful for the commodity of his Common-weal. *Sigiſ.*

As there is no deliberation good that hangeth on delay: ſo no counſel is profitable that is followed unadviſedly.

As that Kingdome is moſt ſtrong where obedience is moſt nouriſhed: ſo that State is moſt dangerous where the ſouldier is moſt negligently regarded.

As no Phyſician is reputed good that healeth others, and cannot heal himſelf: ſo he is no good Magiſtrate that commandeth others to avoid vices, and will not ſhun evil himſelf. *Marc. Aurel.*

As the green leaves outwardly ſhew that the tree is not dry inwardly: ſo the good works openly teſtifie the zeal of the heart inwardly. *Eraſ.*

Like as a governour of a ſhip is not choſen for his riches, but for his knowledge: ſo ſhould the chief Magiſtrate in every City be choſen rather for his wiſedome and godly zeal, then for his wealth and great poſſeſſions.

As the goodneſs of wiſe men continually amendeth; ſo the malice of fools evermore increaſeth. *Pyth.*

As they which cannot ſuffer the light of a candle, can much worſe abide the brightneſs of the Sun: ſo

they that are troubled with ſmall trifles would be more amazed in weighty matters.

As fire caſt into the water is quickly quenched: ſo a falſe accuſation againſt an honeſt life is ſoon extinguiſhed.

As the Canker eateth and deſtroyeth iron: ſo doth envy eat and conſume the hearts of the envious.

As the ſavour of ſtinking carrion is noiſome to them that ſmell it: ſo is the ſpeech of fools tedious to wiſe men that hear it. *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes: ſo is he moſt cruel, and ready wickedly to give ſentence againſt another for the ſame offence.

As men eat divers things by morſels, which if they ſhould eat whole would choak them: ſo by divers days we ſuffer troubles, which, if they ſhould all come together, would make an end of us in one day.

As ſin is natural, and the chaſtiſement voluntary: ſo ought the rigour of juſtice to be temperate, ſo that the miniſters thereof ſhould rather ſhew compaſſion then vengeance; whereby the treſpaſſers ſhould take occaſion to amend their ſins paſt, and not to revenge the injury preſent. *Hermes.*

As when the wood is taken from the fire, and the embers quenched, yet nevertheleſs the ſtones oft-times remain hot and burning: ſo though the fleſh be chaſtiſed with hot and drie maladies, or conſumed by many years in travel, yet concupiſcence abideth ſtill in the bones. *Antiſt.*

As after great ſtorms the air is clear: ſo after the ſtouds of repentant tears the conſcience is at quiet.

As darnel ſpringeth up among good wheat, and nettles among roſes: even ſo envy groweth up among vertues. *Theop.*

As the leaves of a book which is ſeldome uſed will

will cleave fast together: even so the memory waxeth dull, if it be not often quickned.

Like as an Adamant draweth by little and little the heavy Iron, until at last it be joyned with it: so vertue and wisedome draw mens minds to the practice thereof.

As a vessel cannot be known whether it be whole or broken, until it hath liquour in it: so can no man be known what he is before he be in authority.

As it is great foolishnes to forsake the clear fountains, and to drink puddle-water: so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the soul. *Sophoc.*

As desire is glad to imbrace the first shew of comfort: so is desire desirous of perfect assurance. *S. P. S.*

Ut ad cursum Equus, ad arandum Bos, ad indagandum Canis; sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is riotous excess, either in apparrel or other ornaments; it is also a part of pride, and contrary to decency and comelines.*

EXcess of bravery brings a man of much wealth quickly to poverty.

Pride joyned with many vertues choaks them all.

They that rather delight to deck their bodies then their souls, seem men rather created for their bodies then their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

They

They never can be careful to keep a mean in husbanding another man's wealth, which are careleſs in beſtowing their own ſubſtance upon exceſs.

To ſpend much beyond power, and hope much upon promiſes, make many men beggars which were left wealthy.

He that imployeth his ſubſtance in bravery ſhall quickly bring his eſtate to beggery.

The cauſe why bravery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, neglecting the inward excellence.

There are three things that coſt dearly and conſume quickly; a fair woman that is unchaſt, a rich garment that hath many cuts, and a wealthy ſtock on an ill husband.

A fool cloathed in a gay garment, if he get any courteſie, may thank his weed, and not his wit. *Archim.*

As the weed cannot be eſteemed precious for the fair flower which it beareth: ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel conſumed with moths: what folly is it then for men to delight in that which the light wind can waſt, and the ſmall worm deſtroy?

He that waſteth his wealth to follow every faſhion, and hateth his ſubſtance to maintain his bravery, may be counted the Mercer's friend, the Taylor's fool, and his own foe. *Bias.*

Rich cloaths are beggars weeds to a diſcontented mind.

Bravery of apparel is nothing worth, if the mind be miſerable.

Deſire of that we cannot get torments us, hope of that we may have comforts us, and the bravery of that we poſſeſs makes us become proud.

As

As oil being caſt upon the fire quencheth not the flame: ſo bravery beſtowed upon the body never humbleth the ſoul.

As it is no wiſedome in admiring the ſcabbard to deſpiſe the blade: ſo it is meer folly to praiſe a man for his bravery, and diſcommend him for his decency.

Rain can never cauſe the Corn to bring forth any fruit which is ſown upon hard ſtones; nor can ſpeech perſwade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and nets of riotouſneſs.

As a man would judge one to be ill at eaſe that weareth a plaiſter upon his face, or one that hath been ſcourged, to be puniſhed by the Law: ſo doth painting betoken a diſeaſed ſoul marked with adultery.

Wo to that beauty which ſleepeth not with the face. *Horace.*

If by the Civil Law the Child may have an Action of the Caſe againſt him which ſhall deface the Pourtraicture of his Father; we may imagine how much it diſpleaſeth God, if by artificial painting we ſeek to correct his workmanſhip.

Painting haſtens wrinkles before old age comes. *Chryſ.*

Thoſe which are curious in decking of the body deſpiſe the care of the ſoul.

All kind of painting, artificial garniſhing, and couring of hair, was forbidden among the *Spartans.*

Splendida ſit nolo, ſordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boaſting.

Defin. *Boaſting is a part of pride, wherein a man ſeeketh to extoll himſelf vain-gloriouſly beyond his deſerving,*

ving, or the repute of the world for any action done.

A Dog that barketh much will bite but little: and the man that uſeth to make great promiſes will yield but ſmall performance in the end.

Good wits are often hindred by ſhamefacedneſs, and perverſe conceits are boldened by impudency.

Many mens threatnings be more fearful in hearing then hurtful in effect.

He boaſteth in vain of his great Lineage, that, having no goodneſs in himſelf, ſeeketh to be eſteemed for the Nobility of his Anceſtours.

Great offers are often promiſed in words, and ſeldome performed in deeds.

There be many who can boaſt of battels that never fought in the fields.

Where the matter it ſelf bringeth credit, a man for his gloſs deſerveth ſmall commendation.

Great boaſt giveth leaſt courage, and many words are ſigns of ſmall wit.

Arrogancy is always accompanied with Folly, Audacity, Raſhneſs, Inſolency, and Solitarineſs. *Plato.*

A boaſting tongue is a manifeſt ſign of a cowardly heart. *Bias.*

Craſſus boaſting of his mighty Army, was prettily anſwered, It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truly brag of what he hath, ſith what he hath may be loſt. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boaſt of nothing but vanity, neither vanity brag of any thing more then the end.

He that boaſteth himſelf to know every thing

is

is moſt ignorant: and he that preſumeth to know nothing is wiſe. *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like big winds; they bluſter ſore, but they end ſoon.

It is a fooliſh boaſt whereby men make manifeſt their own ignorance.

Where good Wine is, there needs no Garland: and where vertues are, there needs no commendation.

Of few words enſue many effects; of much boaſting ſmall belief.

Thoſe that boaſt moſt fail moſt; for deeds are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, then to brag or to boaſt vainglorioufly any thing in our own commendation.

Vanam gloriam ſemper ſequitur infamia; & qui inſolenter utitur gloriâ incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem incluſit in clypeo* Minervæ, *cùm inſcribere liceret.*

Of Nature.

Defin. *Nature is that ſpirit or divine reaſon which is the efficient cauſe of natural works, and the preſerving cauſe of thoſe things that have being through the onely power of the heavenly Word, which is the work-maſter of nature and of the whole world, and hath infuſed into every thing a lively virtue and ſtrength, whereby it increaſeth and preſerveth it ſelf by a natural faculty.*

NAture in deſpight of time will frown at abuſe.

Nature hath a certain predominant power over the mind of man.

The

The man that lives obedient to nature can never hurt himself thereby.

Actions wrought against Nature reap despight; and thoughts above Nature disdain.

As art is a help to Nature, so is Experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage; so nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and vertue is esteemed all things of the wise.

It is hard to straiten that by art which is made crooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but Reason ruleth the hearts of men.

Such as live according to nature are never poor, and according to the opinion of men, are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexander*'s Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with? and yet we covet the whole world.

The God which is the God of nature doth never teach unnaturalness. *S. P. S.*

Nature is higher-prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have its course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There

There is no greater bond then duty, nor ſtreighter law then nature: and where nature inforceth obedience, there to reſiſt is to ſtrive againſt God. *Lactan.*

Liberal Sciences are moſt meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing-up is a blind guide; Learning without nature wanteth much; and Uſe without the two former is unprofitable.

Nature being always in a perpetual motion deſireth to be driven to the better part, or elſe ſhe ſuffereth her ſelf to be weighed down as a balance to the worſer.

Nature is our beſt guide, whom if we follow, we ſhall never go aſtray. *Ariſt.*

Nature friendly ſheweth us by many ſigns what ſhe would, what ſhe ſeeketh, and what ſhe deſireth: but man by ſome ſtrange mean waxeth deaf, and will not hear what ſhe gently counſelleth.

Nature is a certain ſtrength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Quod ſatiare poteſt dives natura miniſtrat;
Quod decet infrænis gloria, ſine caret.

Hoc generi hominum à natura datum, ut quæ in familia laus aliqua fortè floruerit, hanc ferre qui ſunt ejus ſtirpis (quòd ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a ſharp skirmiſh, wherein we are one while hurt with envy, another while with ambition, and by and by with ſome other vice; beſides the ſudden onſets given upon our bodies by a thouſand ſorts of diſeaſes, and floods of adverſities upon our ſpirits.*

Life

LIfe is a pilgrimage, a ſhadow of joy, a glaſs of infirmity, and the perfect path-way to death.

All mortal men ſuffer corruption in their ſouls through vice, and in their bodies through worms.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to live, then not to know how to live. *Saluſt.*

It is hard for a man to live well, but very eaſy to die ill.

If a good man deſire to live, it is for the great deſire he hath to doe good: but if the evil deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their own deſire, and doe nothing but follow their own filthy luſts.

Man's life is like lightning, which is but a flaſh; and the longeſt date of years but a Baven's blaze.

Men can neither inlarge their lives as they deſire, nor ſhun that death which they abhor. *Menan.*

A deteſtable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Guevara.*

The man that deſireth life, and feareth death, ought carefully to govern his tongue.

Life is ſhort, yet ſweet. *Eurip.*

Life to a wretched man is long; but to him that is happy, very ſhort. *Menan.*

Man's life is a warfare. *Seneca.*

The mortal life which we enjoy is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

No

No man is ſo old but he thinketh he may yet live another year. *Hierom.*

The breath that maintaineth life endeth it.

A good life is the readieſt way to a good name. *Aurel.*

Better it is to be careful to live well, then deſirous to live long.

A long life hath commonly long cares annexed with it.

Moſt men in theſe days will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools, when they hate their life, will yet deſire to live, for the fear which they have of death. *Crates.*

Man's life is lent him for a time; and he that gave it may juſtly demand it when he will.

They live very ill who always think to live.

To a man in miſery life ſeemeth too long; but to a worldly-minded man living at pleaſure life ſeemeth too ſhort. *Chilo.*

What a ſhame is it for men to complain upon God for the ſhortneſs of their life, when as they themſelves, as ſhort as it is, do through riot, malice, murthers, care and wars, make it much ſhorter, both in themſelves and others? *Theophraſtus.*

——hoc eſt
Vivere bis, vitâ poſſe priore frui.
Eſt noſtra vino vita quàm ſimillima;
Acceſcit, eſt quum reliqua parva portio.

Of the Soul.

Defin. *The Soul is a created ſubſtance, inviſible, incorporeal, immortal, reſembling the image of her Creator; a ſpirit that giveth life to the body whereunto it is joyned; a nature always moving it ſelf, capable of reaſon and the knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THE greateſt thing that may be ſaid to be contained in a little room, is the Soul in a man's body. *Plato.*

An holy and undefiled Soul is like Heaven, having for her Sun, Underſtanding, and the zeal of Juſtice and Charity; for the Moon, Faith; and Vertues for the Stars.

Every Soul is either the Spouſe of Chriſt, or the Adultereſs of the Devil. *Chryſ.*

The mind is the eye of the ſoul. *Plat.*

The Soul is compounded of Underſtanding, Knowledge, and Senſe, from which all Sciences and Arts proceed; and from theſe ſhe is called reaſonable.

The Soul is divided into two parts: the one ſpiritual or intelligible, where the diſcourſe of Reaſon is; the other bruiſh, which is the ſenſual will, of it ſelf wandring where all motions contrary to Reaſon reſt, and delighting onely to dwell where evil deſires do inhabit.

The actions of the Soul are Will, Judgment, Senſe, Conceiving, Thought, Spirit, Imagination, Memory, and Underſtanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude, and Juſtice.

All the felicity of man, as well preſent as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and nature.

The ſweeteſt reſt and harbour for the Soul is a conſcience uncorrupted.

The Soul payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The

The ſoul of the juſt man is the ſeat of Wiſedome. *Aug.*

The body is the ſepulchre of a dead ſoul.

The ſoul is the breathing of God. *Ambr.*

If thy ſoul be good, the ſtroak of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in heaven. *Baſil.*

As they that have healthful bodies eaſily endure both cold and heat: ſo they that have a ſtayed and ſettled ſoul have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that deſtroyeth the ſoul, but a bad life.

A ſound ſoul correcteth the naughtineſs of the body.

All mens ſouls are immortal, but the ſouls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preſerved from danger.

The diſeaſes of the body are eaſie to be cured; but for the malady of the mind no medicine can be found.

The pleaſure of the mind excelleth the pleaſures of the body.

By what other name canſt thou call the ſoul, then God dwelling in a man's body?

It is as great charity to edifie the ſoul, as to ſuſtain the body. *Bern.*

The nobility of the ſoul is always to be thought upon.

The ſoul in the fleſh is as amongſt thorns. *Bern.*

The ſoul is the natural perfection of the body. *Aurel.*

The body conſidereth nothing but what is preſent; the mind conceiveth what is paſt, and what is to come.

The

The ſoul of man is an incorruptible ſubſtance, apt to receive either joy or pain, both here and elſewhere. *Solon.*

While the ſoul is in the company of good people, it is in joy; but when it is among evil men, it is in ſorrow and heavineſs.

As the body is an inſtrument of the ſoul, ſo is the ſoul an inſtrument of God.

The body was made for the ſoul, and not the ſoul for the body.

Look how much the ſoul is better then the body, ſo much more grievous are the diſeaſes of the ſoul then the griefs of the body. *Diogenes.*

By the juſtice of God the ſoul muſt needs be immortal, and therefore no man ought to neglect it: for though the body die, yet the ſoul dieth not.

The delights of the ſoul are to know her maker, to conſider the works of heaven, and to know her own ſtate and being.

Tres vitales ſpiritus creavit Omnipotens: unum, qui carne non tegitur; alium, qui carne tegitur, ſed non cum carne moritur; alium, qui carne tegitur, & cum carne moritur: primus Angelorum, ſecundus hominum, tertius brutorum eſt.

Of the Senſes.

Defin. *Senſes are the powers of ſoul and body, in number five; Seeing, Hearing, Smelling, Taſting, and Touching.*

Of Seeing,

Tully would never leave unſill the Eye, the Ear, the Mouth, and every Senſe of his Auditors were full.

The eyes were given to men to be as it were their watch-towers and ſentinels, the guiders and leaders of the body.

Of

Of more validity is the ſight of one eye then the attention of ten ears; for in that a man ſeeth is aſſurance, and that he heareth may be an errour.

The ſight, the affections and the hands, are inſtruments to gather bribes.

What can ſaying make them believe whom ſeeing cannot perſwade? *S. P. S.*

A wanton eye is a meſſenger of an unchaſt heart. *Auguſt.*

Marcus Varro was ſurnamed *Strabo* for his quick ſight, that from *Lilybæum*, a Province in *Sicilia*, he could tell the number of the ſail of ſhips which came out of the haven of *Carthage*.

He that is born blind is wiſer then the deaf or dumb. *Ariſtotle.*

Blindneſs it ſelf commends the excellency of ſight. *Auguſt.*

The eye is the moſt precious part of the body; and therefore it is ſaid, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the ſoul, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt miſtreſs that provoketh men forward to the ſtudy and ſearching of knowledge and wiſedome.

By hearing, not ſeeing, we come to the knowledge of truth.

Hearing is the preparation of the ſight. *Bernard.*

That which the eye ſeeth the heart is often grieved at.

The ſenſe of the eye anſwereth to the element of fire.

Man onely of all creatures ſeeth and contemplateth at once.

Nihil eſt difficilius quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

Hearing.

Hearing.

THE Ear trieth the words, as the mouth taſteth meat.

To whomſoever at the firſt the ſenſe of Hearing is denied, to them the uſe of the Tongue ſhall never be granted.

As a ſtone caſt into the water maketh many rounds: ſo a ſound that is begotten in the air hath his circles, which are multiplied until they come to the ear. *Ariſtotle.*

The ears of a Man and the ears of an Ape are not to be moved.

Pliny writeth a wonderful example of the ſenſe of Hearing; that the battel which was fought at *Sybaris*, the ſame was heard at *Olympia*, the places being above five hundred miles diſtant.

The ſenſe of Hearing is anſwerable to the element of Air.

Qui audiunt, audita dicunt; qui vident, planè ſciunt. Auris, prima mortis janua, prima aperiatur & vitæ.
Bernardus.

Smelling.

THE ſenſe of Smelling is nearly conjoyned with the ſenſe of Taſting.

The ſenſe of Smelling is not onely for pleaſure, but profit.

Albeit every thing that ſmelleth well hath not always a good taſt; yet whatſoever a man findeth good to his taſt, the ſame hath alſo a good ſmell; and that which is found to have an ill reliſh, the ſame hath alſo a bad ſmell.

Sweet ſmells are good to comfort the ſpirits of the head, which are ſubtil and pure; and ſtinking ſavours are very hurtful for the ſame.

The ſenſe of Smelling agreeth with the air and fire, be-

because smells are stirred up by heat, as smoak by fire; which afterwards by means of the air are carried to the sense of smelling.

——— *Non bene olet, qui bene semper olet.*

Odore morum fama dijudicat colorem conscientiæ. Bernardus.

Tasting.

THE sense of Tast is that sense whereby the mouth judgeth of all kinds of tast.

He that hath not tasted the things that are bitter is not worthy to tast things which are sweet.

The judgment of tast is very necessary for man's life, and especially for the nourishment of all living creatures; because all things which the earth bringeth forth are not good for them.

This sense of Tasting answereth to the element of Air.

Intellectus saporum cæteris est in prima lingua, homini in palato.

Gustus mercatum invitat. Euripides.

Touching.

THE sense of Touching answereth the Element of Earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together and throughout, and such as takes more fast and sure hold then any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

Sensuum ita clara judicia & certa sunt, ut si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, Contentane sit suis integris incorruptisque sensibus, an postulet melius aliquid; non videam quid quærat amplius. Cicero.

Nos Aper auditu, Lynx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our Children are the natural and true issues of our soul, of the same mold and temperance, begot by the work of nature, and made by the power of the Almighty.*

CHildren are a blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their Parents.

He is happy that is happy in his Children.

Where we behold our Children, we see a new light. *Theocritus.*

A good Son is a good Citizen. *Stob.*

The Child is not bound in duty to those Parents of whom he never learned any vertuous instruction.

Whatsoever good instructions Children learn in their youth, the same they retain in their age.

The wicked example of a Father is a great provocation of the Son to sin.

Nothing is better to be commended in a Father, then the teaching of his Children by good example as much as by godly admonition.

Children by their lascivious and ungodly education grow in time to be persons most monstrous and filthy in conversation of living.

The fault is to be imputed to the Parents, if Children for want of good bringing up fall to any unhonest kind of life.

As those men which bring up Horses will first teach them to follow the bridle: so they that instruct Children ought first to cause them to give ear to that which is spoken.

Men ought to teach their Children liberal Sciences;

not

not becauſe thoſe Sciences may give any vertue, but becauſe their minds by them are made apt to receive any vertue. *Seneca.*

Thoſe Children which are ſuffered either to eat much or ſleep much be commonly dul-witted and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: ſo is a young child apt to receive any kind of learning.

The Child that hath his mind more conſtant then his years yields much hopes of a ſtayed and toward age.

He that letteth his Son run at his own liberty ſhall find him more ſtubborn then any head-ſtrong Colt when he cometh to be broken. *Bias.*

The beſt way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper nor cleaveth faſter in the mind of man then thoſe rules which he learned when he was a Child.

That Son cannot but proſper in all his affairs which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou waſt young.

Thou haſt lived long enough, if thou haſt lived to relieve the neceſſity of thy Father in his old age.

The law of nature teacheth us that we ſhould in all kindneſs love our Parents.

Thoſe Children that deny dutiful obedience unto their Parents are not worthy to live.

Solon made a Law, that thoſe Parents ſhould not be relieved in their old age by their Children which cared not for their vertuous bringing up.

We ought to give good examples to our Children,

becauſe if they ſee no uncomelineſs, they ſhall be in forced to follow goodneſs and vertue. *Xenophon.*

The *Lacedæmonians* anſwered *Antipater*, that they would rather die then give him their children, which he demanded for hoſtages: ſo great account made they of their education.

Such as leave great riches to their children, without ſeeing them brought up honeſtly, are like unto them that give much provender to young horſes, but never break them at all; for ſo they wax fat, but unprofitable. *Socrates.*

He which maketh his ſon worthy to be had in eſtimation hath done much for him, although he leave him but little wealth.

Children ought to learn that which they ſhould do when they are men. *Aug.*

No puniſhment can be thought great enough for the child which ſhould offer violence to his Parents; whom (if there were an occaſion offered) he ſhould be ready to defend with loſs of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides, anſwered, that he thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet religionem paternus maternuſque ſanguis: ex quo ſiqua macula concepta eſt, non modo elui non poteſt, verùm eoque permanat ad animum, ut ſummus furor atque amentia conſequatur eam.

Of Youth.

Defin. *Youth is the fourth age of man: then do men grow in body, in ſtrength and reaſon, in vice and vertue; and at that age the nature of a man is known and whereunto he bendeth his mind, which before*

con-

could not be discerned, by reason of the ignorance of his age.

THE deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them then to declare them.

Youth, that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth and riches, are always enemies to honesty. *Solon.*

Youth going to wars ought to heed nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lactan.*

A man followeth all his life-long his first addressing in his youth: as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so unbridled youth, the more it is by grave advice counselled, or due correction controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account only of the glistering shew of Beauty: but gray hairs respect only the perfect substance of Vertue.

The mind of a young man is momentany, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth lust; frying at the first, and freezing at the last.

The follies that men commit in their youth are cause of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautiful to delight, wise that can talk, secret to keep silence, faithful to gratifie, and valiant to revenge his mistress's injuries.

The prime of youth is as the flowers of the Pine tree, which are glorious in sight, and unsavoury in the smell.

Youth if it blush not at beauty, and carry an antidote of wisedome against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by Reason shall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing sweeter then youth, nor swifter, decreasing while it is increasing.

Young willows bend easily, and green wits are intangled suddenly.

So tutour youth, that the sins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice are more ungracious then Peasants born barbarous.

Youth well instructed maketh age well disposed.

He is most perfect which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth neither age nor fortune can out-wear.

Examples are the best lessons for youth.

The humour of youth is, never to think that good

good whose goodness he seeth not. *S. P. S.*

The death of youth is a shipwreck.

Youth ought to use pleasure and recreation but as natural ease and rest.

The instructions which are given to youth ought not to be tedious: for being pithy and short, they will the sooner hear them, and the better keep them.

Young men are no less bound to their Tutors for the vertues they teach them, then to their Parents for the life they give them.

Semper magni ingenii adolescentes refrænandi potiùs à gloria quàm invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.

Vicina est lapsibus juventus, quia vernarum æstus cupiditatum fervore calentis ætatis inflammatur.

Of Musick.

Defin. *Musick is an insearchable and excellent art, in which by the true concordance in sounds a sound of harmony is made, which rejoyceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.*

THE most commendable end of Musick is the praise of God.

Disagreeing Musick and vain pastimes are the hinderance of delight.

The brutish part of the soul, depending of the feeding beast without reason, is that which is pleased and ordered by sounds and Musick.

Musick is fitter for funerals then feasts, and rather meet for passions of anger then dalliance and delight. *Euripides.*

Musick used moderately, like sleep, is the bodie's best recreation.

Love teacheth Musick, though a man be unskilful. *Plut.*

Muſick is the gift of God.

The better Muſick, the more delighted in.

To ſing well and live ill, is abominable before God.

Nothing raviſheth the mind ſooner then Muſick, and no Muſick is more ſweet then man's voice.

There is no Law to be compared with Love, nor any Art to the Art of Muſick.

The ignorance of Muſick hindereth the underſtanding of the Scriptures.

One day takes from us the credit of another; and one Muſick extinguiſheth the pleaſure of another.

Muſick overcometh the heart; and the heart ruleth all the other members.

Beauty is no beauty without Vertue, and Muſick no muſick without Art.

Muſick is a comfort to the mind oppreſſed with melancholy.

That Muſick loſeth moſt his ſound and grace which is beſtowed upon a deaf man.

It is impoſſible with great ſtroaks to make ſweet muſick.

The loud ſound of Drums and Trumpets is counted a Captain's warfaring muſick. *Bias.*

Shame and danger are Pride's muſicians.

Hope is grief's beſt muſick, and overcomes the deſire of the ſoul.

Muſick over our ſouls is both Queen and miſtreſs.

All things in this world are but the muſick of inconſtancy.

Muſick, which comforts the mind, hath power to renew Melancholy.

All things love their likes, and the moſt curious ear the delicateſt muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much muſick glutteth and diſtempereth.

Youth ought to exerciſe themſelves in Muſick, and

to imploy their time in those harmonies which stir up to commendable operations and moral vertues, tempering desire, greedines and sorrows; forasmuch as musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of Dancing.

Sylvestres homines sacer interprésque Deorum
Cædibus & fædo victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidósque Leones.
Ut quidam magnetes ferrum attrahunt, & Theamedes, *qui in Æthiopia nascitur, ferrum abigit respuitque: ita est musicæ genus quod sedet affectus, est quod incitet.*

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightnes of the heart, judicially observing the true time and measure of Musick.*

TIme and Dancing are Twins, begot together: Time the first-born, being the measure of all moving; and Dancing the moving of all in measure.

Dancing is Love's proper exercise.

Dancing is the child of musick and Love.

Love brought forth the three Graces with hand in hand, dancing an endless round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is, The fair character of the world's consent, The heaven's great figure, and earth's ornament.

The Virgins of *Basil* on the Festival days use to dance publickly, without the company and leading of men, and to sing chast Songs: and by this means Effeminacy, Idleness and Lasciviousness being avoided,

they become the mothers of well-knit and manly Children.

Pyrrhus's play was invented in *Crete*, for the Souldiers to exercise themselves in Arms, wherein he taught divers gestures, and sundry shifts in movings, whence first proceeding much, the use of Wars was a kind of Dancing in Arms; as *Dionysius Halicarnassæus*, in his seventh Book, testifieth.

When the Mermaids dance and sing, they mean certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen have utterly disliked dancing; and among the old *Romans* it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and Excess.

Sempronia, a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousness, for more then necessary expertness in footing a Dance.

Plato and *Aristippus* being invited to a banquet by *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer, At the Solemnities of our Father *Liber* a chast mind knoweth not how to be corrupted.

Callisthenes, King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of *Olympus*, that he that would be accounted *Callisthenes*'s Son-in-Law should within

sixty

sixty days repair to *Sicyon*. When many wooers had met together, *Hippoclides* the *Athenian*, son of *Tisander*, seemed the fittest: but when he had trod the Laconick and Antick measures, and had personated them with his legs and arms, *Callisthenes* stomaching it, said, O thou son of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladislaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

Frederick the third, Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Fever then give himself to Dancing.

Alphonsus, that most puissant King of *Arragon* and *Sicily*, was wont to tax the Frenchmen of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciviously & impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of franticknes: *Sibylla* the Propheteſs never yielding any Oracle, except possessed first with a fury.

The same noble King hearing that *Scipio* was wont to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad-man, but onely in the length of time; the one being mad so long as he liveth, the other whilest he danceth. *Alphon.*

The *Romans*, *Lacedæmonians*, and other well-ordered Common-wealths, banished out of their Countries all vain pleasure, and above all Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes lost

loſt their Honours, which before they had long nouriſhed: and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love dancing too much ſeem to have more brains in their feet then their head, and think to play the fools with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woful mind. *S. P. S.*

Muſick is the ſweet-meat of ſorrow.

In the ſea of Hiſtories mention is made of an Archbiſhop of *Magdeburg*, who broke his neck dancing with a Damoſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo* to be the wiſeſt man in all *Greece*, was not aſhamed in his old age to learn to dance, extolling dancing with wonderful praiſes.

It is neceſſary that our foot-ſteps be as well ruled as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi Præſides & Anteſignani Præſultorum nemine honorarentur.

Saltatio non ad pudicos, ſed adulteros pertinet.

Of Man.

Defin. *Man is a creature made by God after his own Image, juſt, holy, good and right by nature; and compounded of ſoul and body: of ſoul, which was inſpired of God with ſpirits and life; and of a perfect natural body, framed by the ſame power of God.*

A Man

A Man may be without fault, but not without sin. *Aug.*

Man was created to set forth the glory of his Creatour, and to speak and do those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hero.*

Man's nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, prey of Time, sport of Fortune and Envy, the Image of Unconstancy, and the very seat of Phlegm, Choler, and Rheums. *Plut.*

A good man always draweth good things out of the treasury of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is onely a breath and a shadow, and all men are naturally more inclined to evil then goodness, and in their actions are frail and unconstant as the shadow of smoak.

The end of man's knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully-minded depriveth himself of all happiness.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man may happen likewise to all men.

Man

Man by nature keepeth no measure in his Actions, but is carried away through violence of his sundry passions.

No creature but man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, onely comforting himself with confidence.

To every man belong two powers, a desire, and an opinion: the first body-bred, leading to pleasure; the other soul-bred, leading to good things.

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chast; but when desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded: the body of man, being earth, shall return to earth; and the soul, being immortal, shall enter into immortality.

A man that passeth his life without profit (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends his arms being stretched out. *Pliny.*

All men are by nature equal, made all of the earth by one workman; and, howsoever we deceive our selves, as dear unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man when he hath age to know misery.

The Philosophers knew man's imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus

Sustu-

Sustulerit Deus, ac sublimia finxerit ora;
Dum pecudes, volucrúmq; génus, formásq; ferarum
Segnem atque obscœnam passim straviſſet in alvum?

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his mind, always joyned with Reason.*

HE that makes his choice without diſcretion doth ſow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a miſchief; and to be counted a little fond then altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her mind; not for her outward perſon, but her inward perfection.

He that chuſeth an apple by the skin, and a man by his face, may be deceived in the one, and overſhot in the other.

He that is free, and willingly runneth into Fetters, is a fool; and whoſoever becometh Captive without conſtraint, may be thought either wilful or witleſs.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſedome. *Theopomp.*

If thou chuſe beauty, it fadeth; if riches, they waſt; if friends, they wax falſe; if wiſedome, ſhe continues.

Chuſe thy friend, not by his many vows, but by his vertuous actions: for who doth well without boaſt, is worthy to be counted a good man; but he that vows much and performs nothing is a right worldling. *Chilo.*

In chuſing a Magiſtrate, reſpect not the riches he hath,

hath, but the Vertues he injoyeth: for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a presage of good fortune to young Maidens when flowers fall from their hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things: in Broakers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We chuse a fair day by the gray morning, the stout moil by his sturdy limms; but in the choice of pleasures we have not election, sith they yield no use. *Bodinus.*

Zeno of all vertues made his choice of Silence; for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sour, being compared with the sour choice of sweet love.

Who chuseth Love chuseth fear and tears.

After the choice of a momentary pleasure ensueth an endless calamity.

Artemisia the Queen being demanded what choice should be used in love; quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hue, but by the inward virtue.

So many Countries, so many Laws: so many choices, so many several opinions.

He that chuseth either Love or Loyalty will never chuse companion.

A little Pack becomes a small Pedlar, and a mean choice an humble conceit.

Electio non est de præterito, sed de futuro. Plut.

Liber esse non potest cui affectus imperant & cupiditates dominantur.

Of Marriage.

Defin. *Marriage, being the chief ground and preſervation of all ſocieties, is nothing elſe but a communion of life between the husband and the wife, extending it ſelf to all the parts that belong to their houſe.*

NUptial faith violated ſeldom or never ſcapes without revenge. *Crat.*

There is no greater plague to a married woman, then when her husband diſchargeth on her back all his jars, quarrels and paſſions, and reſerveth his pleaſures, joys and company for another.

Let men obey the Laws, and women their husbands will. *Socrat.*

Barren marriages have many brawls. *Baſil.*

Humble wedlock is better then proud virginity. *Aug.*

It is not meet that young men ſhould marry yet, or old men ever. *Diog.*

Marriage is an evil to be wiſhed.

A woman without Dowry hath no liberty to ſpeak. *Eurip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyful days, the firſt of her marriage, the ſecond her death. *Stobæus.*

A man in making himſelf faſt undoes himſelf.

Old age and marriage are alike: for we deſire them both; and once poſſeſſed, then we repent. *Theod.*

Give thy wife no power over thee: for if thou ſuffer her to day to tread upon thy foot, ſhe will not ſtick to morrow to tread upon thy head.

Amongſt the *Rhodians*, the fathers were commanded in marrying their ſons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man ſuffereth his wife much, but he is bound to ſuffer more. *Aurel.*

The

The *Grecian* Ladies counted their years from the marriage, not their birth.

The *Caſpians* made a Law, that he which marrie after he had paſſed fifty years ſhould at the commo aſſemblies and feaſts ſit in the loweſt and vileſt plac as one that committed a fact repugnant to natur terming him nought elſe but a filthy and doting ol Lecher.

He that marrieth one fair and diſlioneſt wedde himſelf to a world of miſeries: and if to one beautifu and never ſo vertuous, yet let him think this, he ſha have a woman, and therefore a neceſſary evil.

Such as are deſirous to marry in haſt have ofte times ſufficient time to repent at leiſure.

If thou marry in age, thy wife's freſh colours wi breed in thee dead thoughts and ſuſpicion, and th white hairs her loathſomneſs and ſorrow.

Cleobulus meeting with his Son *Ireon* ſolemnizing th ceremony of Marriage, gave him in his hand a branc of Henbane; meaning by this, that the vertuous di poſition of a Wife is never ſo perfect, but it is interla ced with ſome froward fancies.

Inequality in marriage is often an enemy to love *Bias.*

☞ The roundeſt Circle hath his Diameter, the la vourableſt Aſpects their incident Oppoſitions; an Marriage is qualified with many trifling griefs an troubles.

He that marries himſelf to a fair face ties himſe oftentimes to a foul bargain. *Bias.*

A good husband muſt be wiſe in words, mild in con verſation, faithful in promiſe, circumſpect in givin counſel, careful in proviſion for his houſe, diligent i ordering his goods, patient in importunity, jealous i bringing up his youth.

A good wife muſt be grave abroad, wiſe at home patien

patient to ſuffer, conſtant to love, friendly to her neighbours, provident for her houſhold. *Theophraſtus.*

Marriage with peace is this world's Paradiſe; with ſtrife, this life's Purgatory.

Silence and patience cauſe concord between married couples.

It is better to marry a quiet Fool then a witty Scold.

In marriage rather inquire after thy Wife's good conditions then her great Dowry.

Spiritual marriage beginneth in baptiſm, is ratified in good life, and conſummated in a happy death.

Thales, ſeeing *Solon* lamenting the death of his Son, ſaid, That for the prevention of ſuch like troubles he refuſed to be married.

He which would fain find ſome means to trouble himſelf needs but to take upon him either the government of a Ship, or a Wife. *Plaut.*

A chaſt matron by obeying her husband's will hath rule over him.

The firſt conjunction of man's ſociety is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum ſit hæc mortalibus.
Dotatam enim ſi fortè pauper duxerit,
Non jam ille conjugem, ſed habet heram ſibi,
Cui ſervit: at ſi pauper aliquam duxerit
Nil afferentem, ſervus ille rurſum erit,
Dum victum utrique, non ſibi tantùm, parat.
Duxitne fœdam? vita dehinc acerba erit,
Et jam pigebit ingredi limen domûs.
Duxitne formoſam? nihilo erit hæc magis
Sui mariti quàm ſui vicini.
Ità in aliquod neceſſe eſt ut incidat malum.

Of

Of Chastity.

Defin. *Chastity is the beauty of the soul, and purity of life, which refuseth the corrupt pleasures of the flesh; and is onely possessed of those who keep their bodies clean and undefiled: and it consisteth either in sincere Virginity, or in faithful Matrimony.*

CHastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our souls, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fortitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of Devotion, the mark of the Just, the crown of Virginity, the glory of Life, and a comfort in Martyrdom.

Chastity groweth cheap where God is not thought dear.

The first degree of Chastity is pure Virginity; the second, faithful Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honourable.

Chastity, Humility and Charity, are the united vertues of the soul.

Chastity without Charity is a lamp without oil.

Chastity and Modesty are sufficient to enrich the poor.

Rather make choice of honesty and manners, then looseness of behaviour with great lands and rich possessions.

Chastity

Chaſtity is known in extremity, and crowned in the end with eternity.

If Chaſtity be once loſt, there is nothing left praiſe-worthy in a woman. *Nymph.*

The firſt ſtep to Chaſtity is to know the fault, the next to avoid it.

Though the body be never ſo fair, without Chaſtity it cannot be beautiful.

Beauty by Chaſtity purchaſeth praiſe and immorality.

Beauty without Chaſtity is like a Mandrake-apple, comely in ſhew, but poiſonfull in taſt.

Feaſts, Dances and Plays, are provocations to unchaſtity. *Quint.*

Beauty is like flowers in the Spring, and Chaſtity like the ſtars of Heaven.

Where neceſſity is joyned to unchaſtity, there authority is given to uncleanneſs: for neither is ſhe chaſt which by fear is compelled, neither is ſhe honeſt which with need is obtained. *Aug.*

A wandring eye is a manifeſt token of an unchaſt heart.

Gracious is the face which promiſeth nothing but love, and moſt celeſtial the reſolution that lives upon Chaſtity.

The true modeſty of an honeſt man ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtir to filthineſs with their talkings.

Chaſtity with the reins of reaſon bridleth the rage of luſt.

Do not ſay thou haſt a chaſt mind, if thine eye be wanton; for a laſcivious look is a ſign of an inconſtant heart. *Bern.*

Amongſt all the conflicts of a Chriſtian ſoul, none is more hard then the wars of a chaſt mind: for the fight

fight is continual, and the victory rare. *Cyprian.*

A chaſt ear cannot abide to hear that which is diſhoneſt.

———Nullâ reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and ſettled reſolution in the mind, free from ambition and envy, aiming no farther then at thoſe things already poſſeſſed.*

CONtent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, then to buy feigned pleaſures with Repentance.

He that cannot have what he would muſt be content with what he can get.

Content is ſweet ſawce to every diſh, and pleaſantneſs a ſingular portion to prevent a miſchief.

Content is more worth then a Kingdome, and love no leſs worth then life.

A wiſe man preferreth content before riches, and a clear mind before great promotion.

Miſery teacheth happy content. *Solon.*

What can be ſweeter then content, where man's life is aſſured in nothing more then in wretchedneſs?

Content makes men Angels, but Pride makes them Devils.

Many men loſe by deſire, but are crowned by content. *Plato.*

To covet much is miſery, to live content with ſufficient is earthly felicity.

To will much is folly, where ability wanteth; to deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may fail, friends may wax falſe, hope may deceive, vain-glory may

may tempt; but content can never be conquered.

Content is the bleſſing of nature, the ſalve of poverty, the maſter of ſorrow, and the end of miſery.

To live, nature affordeth; to live content, wiſedom teacheth.

Content, though it loſe much of the world, it partakes much of God.

To live to God, to deſpiſe the world, to fear no miſery, and to flie flattery, are the enſigns of content.

What we have by the world is miſery, what we have by content is wiſedome. *Aurel.*

The eye's quiet, the thought's medicine, and the deſire's mithridate, is content.

To be content kills adverſity if it aſſault, dries tears if they flow, ſtays wrath if it urge, wins heaven if it continue.

He is perfectly content which in extremes can ſubdue his own affections.

No riches are comparable to a contented mind. *Plut.*

He that is patient and content in his troubles prevenieth the poiſon of evil tongues in their laviſh tallings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our eſtate is the beſt means to prevent ambitious deſires.

——*Nemo, quam ſibi ſortem*
Seu ratio dederit, ſeu ſors objecerit, illâ
Contentus vivit. Horace. *Vivitur parvo bene.*

Of Conſtancy.

Defin. *Conſtancy is the true and unmovable ſtrength of the mind, not puffed up in proſperity, nor depreſſed in adverſity: it is ſometimes called Stability and*

Per-

Perſeverance, ſometimes Pertinacy, the laſt part of Fortitude.

CONſtancy, except it be in truth and in a good cauſe, is impudency.

It is the part of conſtancy to reſiſt the dolours of the mind, and to perſevere in a well-deliberated action. *Ariſt.*

Conſtancy is the health of the mind, by which is underſtood the whole force and efficacy of Wiſedom. *Cicero.*

He that hath an inconſtant mind is either blind or deaf.

Conſtancy is the daughter of Patience and Humility. *Niphus.*

Conſtancy is the mean between elation and dejection of the mind, guided by reaſon. *Plato.*

Conſtancy is the only *Nepenthes*, which whoſo drinketh of forgetteth all care and grief.

Nothing in the world ſooner remedieth ſorrows then conſtancy and patience, which endureth adverſity and violence without making any ſhew or ſemblance. *Agrippa.*

It is the lightneſs of the wit raſhly to promiſe what a man will not, or is not able to perform. *Caſſiodorus.*

The bleſſed life is in Heaven, but it is to be attained unto by perſeverance.

It is a great ſhame to be weary of ſeeking that which is moſt precious. *Plato.*

Many begin well, but few continue to the end.

Perſeverance is the onely daughter of the great King, the end and confirmation of all vertues, and the vertue without which no man ſhall ſee God. *Ber.*

Perſeverance is the ſiſter of Patience, the daughter of Conſtancy, the friend of Peace, and the bond of Friendſhip.

Not

Not to go forward in the way of God, is to go backward.

The constant man in adversity mourneth not, in properity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he comes to the Goal. *Greg.*

The unconstant man is like *Alcibiades*'s Tables, fair without, and foul within.

The only way to constancy is by wisedome.

A constant-minded man is free from care and grief, despising death; and is so resolved to endure it, that he remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities. *Bern.*

Raræ felicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia. Demost.

Tardè aggredere, & quod aggressurus sis perseveranter prosequere.

Of Religion.

Defin. *Religion is a justice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: it is the ground of all other vertues, and the onely means to unite and reconcile man unto God for his salvation.*

NO errour is so dangerous as that which is committed in Religion; forasmuch as our salvation, quiet and happiness consisteth therein.

Man was created for the service of God, and ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and so to hinder him in his journey; then are such as teach false doctrine much more to be detested, because through such a mischief they lead men to destruction. *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should be deceived in Religion, because that there is no felicity or certain rest but in the full assurance thereof, and in an infallible truth: without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit; but being falsly taught it proveth a poison. *Bern.*

Religion is like a square or balance, it is the canon and rule to live well by, and the very touchstone which discerneth the truth from falshood.

The ancient Fathers have given three principal marks by which the true Religion is known: first, that it serveth the true God; secondly, that it serveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon Vertues, Superstition upon Religion, Prodigality upon Bounty.

The true worship of God consisteth in spirit and truth. *Chrysost.*

Where Religion is, Arms may easily be brought; but where Arms are without Religion, Religion may hardly be brought in.

There can be no surer sign of the ruine of a Kingdome then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Those men are truly religious who refuse the vain and transitory pleasures of the world, and wholly set their minds on divine meditations.

He which is negligent and ignorant in the service of the Creator can never be careful in any good cause.

Religion doth link and unite us together, to serve with willingness one God Almighty. It is the guide of all other vertues; and they who do not exercise them-

themselves therein to withstand all false opinions, are like those Souldiers which go to war without weapons.

True Religion is the well-tempered mortar that buildeth up all Estates.

The principal service of God consisteth in true obedience, which the Prophets call a Spiritual Chastity; not to swerve there-from, not to think that whatsoever we find good in our own eyes pleaseth him.

The knowledge of true Religion, Humility and Patience, entertaineth Concord.

If men did know the truth, and the happiness which followeth true Religion, the voluptuous man would there seek his pleasures, the covetous man his wealth, the ambitious man his glory; sith it is the onely mean which can fill the heart, and satisfie their desire: it serveth also for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion but onely man. *Basil.*

The first Law that should be given to men should be the increase of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion resteth, there can be no vertue abiding.

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the Philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father is this, to visit the fatherless and widows in their adversity, and for a man to keep himself unspotted of the world.

Philosophia pernasci non potest sine Christiana verâque religione: quam praecellentem si tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia esse Deicolam.

Countrey or Common-wealth.

Defin. *Our Countrey is the Region or Climat under which we are born, the Common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.*

THere can be no affinity nearer then our Countrey. *Plato.*

Men are not born for themselves, but for their Countrey, Parents, kindred, and friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear to us, then the love of our Countrey.

Children, Parents, Friends are near to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy Countrey, but continue it to the end.

Whereseever we may live well, there is our Countrey.

The resemblance of our Countrey is most sweet. *Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Ariſt.*

We ought to behave our selves towards our Countrey thankfully as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large fields, for

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole world is a wise man's Countrey.

Necessity compelleth every man to love his Countrey. *Eurip.*

The love which we bear to our Countrey is not piety, as some suppose, but charity; for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which, being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth where the people do fear the Law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio quâ natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est in cœlo & definitus locus, ubi beati ævo sempiterno fruentur. Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the mind of man putteth great truſt in honeſt and weighty matters, having a certain and ſure confidence in himſelf: and this hope muſt be ſtrongly grounded upon a ſure expectation of the help and grace of God, without which it is vain and imperfect.*

TO be clean without hope is a hap incident to the unhappy man.

He that will loſe a favour for a hope hath ſome wit, but ſmall ſtore of wiſedome. *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatſoever thy hap be.

That which is moſt common is Hope.

Hope is a waking man's dream. *Plin.*

To put our confidence in the creature, is to deſpair of the Creator. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They onely hope well who have a good conſcience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unſeen, and attaineth things by continuance. *Plato.*

The evening's hope may comfort the morning's miſery.

Hope is the fool's God, the Merchant-man's comfort, the Souldier's companion, and the ambitious man's poiſon.

Hop

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope may happen to beg in misery. *Bion.*

The apprehension of hope derideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As each one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not onely promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree commonly stumble at the root.

To hope for requital of benefits bestowed may rather be counted usury then vertue.

A cowardly Lover without hope shall never gain fair love without good fortune.

To hope against all hope is the excellency of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy then hope.

Hope of all passions is the sweetest and most pleasant: and hereof it is said, that Hope onely comforteth the miserable.

Hope is the governour of men.

Perdiccas seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself: he answered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

Sola Spes hominem in miseriis consolari solet.
Miserum est timere cùm speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all God's Commandments. *Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity encreaseth Faith, begetteth Hope, and maketh us at one with God.

As the body without the Soul enjoyeth no life; so all other vertues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby man's heart hath no fancy to esteem any thing in this world before the study to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Cha-

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountiful, amongſt her true children joyful, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountiful, in pleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyful.

Charity in adverſity fainteth not, becauſe it is patient; and revengeth not injuries, becauſe it is bountiful.

He that truly loveth, believeth and hopeth. *Aug.*

By Charity one ſeeth the glorious light of God. *Auguſt.*

He always hath to give that is full of Charity. *Bernard.*

To love with all the ſoul, is to love wiſely; to love with all the ſtrength, is manfully to ſuffer for truth; to love with all our heart, is to prefer the love of God before all things that flatter us. *Aug.*

The meaſure in loving God is to love him without meaſure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is ſtraightways apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not, the malicious mock him and he perceiveth it not. *Ber.*

The love of God hath power to tranſform man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſs of Charity, increaſeth the reward.

The nature of charity is to draw all things to itself, and to make them participate of itself. *Lactan.*

God is charity; what thing is more precious? and he that dwelleth in charity dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundless Emperour.

There is true charity where two several bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the Child of Faith, and the guide to everlasting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sin, and embrace vertue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity all men, especially Christians, are linked and bound in conscience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteously to intreat them, and quickly to suffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *August.*

Charity

Charity and Pride do both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, aut fiducia; omnia semper suspecta & solicita sunt, nullus locus amicitiæ.

Ad prata & arva pecudum greges ligantur isto modo, quòd fructus ex iis capiuntur; hominis charitas & amicitia gratuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a vertue by the which a man in the most true consideration of his inward qualities maketh least account of himself.*

HE that gathereth vertues without Humility, casteth dust against the wind. *Greg.*

As *Demosthenes*, being demanded what was the first precept of eloquence, answered, To pronounce well; being asked what was the second, answered the like; and so the third: so the precepts of Religion, the first, second, and third, are Humility.

It is no commendation to be humble in adversity: but in the midst of prosperity to bear lowly sail deserveth great praise.

Pride, perceiving Humility to be honourable, desires oft times to be covered with the cloak thereof; for fear lest appearing always in his own likeness he should be little regarded. *Demost.*

The chief point of man's humility consisteth in this, to subject his will unto the will of God.

Happy is that man whose calling is great, and spirit humble.

The best armour of the mind is Humility.

Humility for her excelling should be the sister of true Nobility. *Pontanus.*

Hu-

Humility is more necessary then Virginity. *Bern.*

There are three degrees of Humility; the first, of Repentance; the second, Desire of Righteousnes; the third, Works of mercy.

Pride wageth war in the Kingdome of Humility. *Greg.*

Humility onely is the repairer of decayed Chastity.

The easiest way to Dignity is true Humility.

True discretion is never purchased but by true Humility.

When all vices in a manner decay in age, onely Covetousnes increaseth. *Aug.*

Sith the Countrey which we desire to dwell in is high and heavenly, and the way thither Lowlines and Humility, why then, desiring this Countrey, do we refuse the way? *Aug.*

Of all vertuous works the hardest is to be humble. Humility hath many times brought that to pass which no other vertue nor reason could effect.

To the humble-minded man God revealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the Humility which Christ the Son teacheth.

The vertue of Humility is the onely repairer and restorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, think first upon the foundation of Humility.

As lowlines of heart maketh a man highly in favour with God; so meekness of words maketh him to sink into the hearts of men.

Humbleness of mind stirs up affection, augments bene-

benevolence, supports good equity, and preserveth in safety the whole estate of a Countrey.

Men are not in any thing more like unto their Maker then in Gentleness and Humility.

Charity and Humility purchase Immortality.

God dwelleth in Heaven: if thou arrogantly lift up thy self unto him, he will flie from thee; but if thou humble thy self before him, he will come down to thee. *Austine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriant humilitatem; assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of Old age.

Defin. *Old age is the gift of heaven, is the long expence of many years, the exchange of sundry fortunes, and the school of experience.*

SIckness and Old age are the two crutches whereon life walketh to death, arresting every one to pay the debt which they owe unto nature. *Theopomp.*

It is a vain thing for him that is old to wish that he were young again.

It is a lamentable thing to be old with fear before a man comes to be old by age.

A gray beard is a certain sign of old age, but not an assured token of a good wit.

Age ought to keep a streight diet, or else will ensue a sickly life.

Hoary hairs are Embassadors of great experience. *Chilo.*

As old folk are very suspicious to mistrust every thing, so are they likewise very credulous to believe any thing.

Youth never rideth well but when age holdeth the bridle.

Age

Age rather ſeeketh food for ſuſtenance, then followeth feaſts for ſurfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaſeth. *Ariſt.*

Old age enjoyeth all things, and wanteth all things. *Democ.*

In age we ought to make more readineſs to die then proviſion to live: for the ſteel being ſpent, the knife cannot cut; the Sun being ſet, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Thoſe that ſpend their youth without reſtraint would lead their age without controlment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth ſtudy to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens precedents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wiſedome, but youth doateth upon his own will.

Age, having bought wit with pain and peril, foreſeeth dangers and eſcheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eſchewed as an enemy to himſelf.

The *Brachmans* and *Gymnoſophiſts* made a Law, that none under the age of forty ſhould marry without conſent of their Seniours; leſt in their choice without skill, the man in progreſs of time ſhould begin to loath, or the woman not to love.

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry imperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but staidless youth is intrapped with lust.

Age is more to be honoured for his wisedome then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not flitting; he chuseth without intention to change, and never forsakes his choice till death makes challenge of his life.

The old Cedar-tree is less shaken with the wind then the young bramble; and age far more stayed in his affairs then youth.

Old men are more meet to give counsel, then fit to follow wars. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem nearest to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisedome, and an undefiled life.

Age is forgetful, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial: but youth leaneth unto wit which is void of wisedome.

He that will not be advised by age shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coin then careful to keep a good conscience.

Age may be allowed to gaze at beautie's blossome; but youth must climb the tree and enjoy the fruit.

Nature lendeth age authority; but gentleness of heart is the glory of all years.

Children are compared to Spring-time, striplings to Summer-season, youth to Autumn, and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty in neglecting such good deeds as he might have done, he ought forthwith to be careful to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner then for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outrageous, blind, heady, violent, and vain.

Non est senectus (ut tu opinaris, pater).

Ovid.

Onus gravissimum; sed impatientiis
Qui fert, sibi ipse est author illius mali.
Patienter at qui sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Non ulli solùm detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit, quatuor per dies,
De commeatu cura nobis maxima:
At si in senectam quid licet comparare,
Non instruemus nos eo viatico?

Of Death.

Desin. *Death is taken three manner of ways: The first is the separation of the Soul from the body, with the dissolution of the body until the Resurrection: the second is death of sin, sith he is said to be dead which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain then death, nor any thing more uncertain then the hour of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly. *Socr.*

Death

Death it ſelf is not ſo painful as the fear of death is unpleaſant.

Death is the end of all miſeries, but infamy is the beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden death.

While we think to flie death, we moſt earneſtly follow death.

What is he that, being luſty and young in the morning, can promiſe himſelf life untill the evening.

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil death putteth great doubt of a good life, and a good death partly excuſeth an evil life.

The death of evil men is the ſafety of good men living. *Cicero.*

He that every hour feareth death can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death then ſleep, who is death's eldeſt brother. *Cic.*

There is nothing more common then ſudden death; which being conſidered by the great philoſopher *Demonax*, he therefore warned the Emperour *Adrian*, and ſuch others as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that life goeth Death cometh. *Aurel.*

Nature hath given no better thing then Death. *Pliny.*

The moſt profitable thing for the world is the Death of covetous and evil people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save onely death, whose end is unknown.

Death is metaphorically called The end of all flesh. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over all estates alike. *Boëtius.*

None need to fear death, save those that have committed so much iniquity as after death deserves damnation. *Socrat.*

Wisedome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the fear of death. *Hermes.*

So live and hope as thou wouldest die immediately. *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Tria sunt genera mortis: una mors est peccati, ut, anima quæ peccat morte morietur; altera mystica, quando quis peccato moritur, & Deo vivit; tertia, quâ cursum vitæ hujus explemus. Aug.

Of Time.

Defin. *Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and both the bringer forth & waster of whatsoever is in this world.*

THere is no sore which in time may not be salved, nor care which cannot be cured, no fire so great which may not be quenched, no love, liking, fancy, or affection, which in time may not either be repressed or redressed.

Time

Time is the perfect Herald of Truth. *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mishap.

Time is the Father of mutability. *Solon.*

Time spent without profit bringeth repentance; and occasion let slip when it might be taken is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked; nothing so healthful, but it may be diseased; nothing so strong, but it may be broken; neither any thing so well kept, but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived is was better then this present Age.

Vertue and good life make good days; but abundance of vice corrupteth the time. *Jerome.*

As Oil, though it be moist, quencheth not the fire: so time, though never so long, is no sure covert for sin.

Nothing is more precious then time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame: so treachery hid in silence, and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

hand effect, in process of time the worm of conscience will bewray.

Time draweth wrinkles in a fair face, but addeth fresh colours to a fresh friend.

Things past may be repented, but not recalled. *Liv.*

A certain Philosopher being demanded what was the first thing needful to win the love of a woman, answered, Opportunity: being asked what was the second, he answered, Opportunity: and being demanded what was the third, he still answered, Opportunity.

Delays oftentimes bring to pass, that he which should have died doth kill him which should have lived. *Clem. Alex.*

Procrastination in peril is the mother of ensuing misery.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumspect in making thy match; for nothing so soon gluts the stomach as sweet meat, nor sooner fills the eye then beauty.

Opportunities neglected are manifest tokens of folly.

Time limiteth an end to the greatest sorrows.

Actions measured by Time seldome prove bitter by Repentance.

Reason oftentimes desireth execution of a thing which time will not suffer to be done; not for that it is not just, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently be remedied with reason.

Time is life's best Counsellour. *Arist.*

Time is the best Governour of Counsels.

Time trieth what a man is: for no man is so deep a dissembler, but that at one time or other he shall be easily perceived.

Time

Time is the inventer of novelties, and a certain regiſter of things ancient. *Mar. Aur.*

Time maketh ſome to be men, which have no childiſh conditions.

Times daily alter, and mens minds do often change.

A little benefit is great profit, if it be beſtowed in due time. *Curtius.*

Time is ſo ſwift of foot, that being once paſt he can never be overtaken.

The fore-locks of time are the deciders of many doubts.

Time in his ſwift pace mocketh men for their ſlowneſs.

Non eſt, crede mihi, ſapientis dicere, Vivam:
Sera nimis vita eſt craſtina, vive hodie.
Omnia tempus edax depaſcitur, omnia carpit,
Omnia ſede movet, nec ſinit eſſe diu.

Of the World.

Defin. *This word World, called in* Greek Coſmos, *ſignifieth as much as Ornament, or a well-diſpoſed order of things.*

HE that cleaveth to the cuſtomes of the World forſaketh God.

Cicero and the Stoicks were of opinion, that the World was wiſely governed by the gods, who have care of mortal things.

The world is vain, and worldly joys do fade:
But heaven alone for godly minds is made.

He that truſteth to the World is ſure to be deceived. *Archim.*

The diſordinate deſire of the goods of the world begetteth ſelf love.

Our honours and our bodily delights are worldly poiſons to infect our ſouls.

The

The world seduceth the eye with variety of objects, the sent with sweet confections, the tast with delicious ainties, the touch with soft flesh, precious cloathings, nd all the inventions of vanity.

He that mortifieth his natural passions is seldome o-ercome with worldly impressions.

No man that loveth the world can keep a good con-cience long uncorrupted.

The worldly man burning in heat of fire is ravi-ed with the thoughts of revenge, inraged with the esire of dignity; briefly, never his own, till he leave e world.

This world, though never so well beloved, cannot last lways.

This world is the chain which fettereth men to the Devil; but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an hour, and the orrow of many days. *Plato.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to liv to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddenly laid.

The world hateth contemplation, because contem-plation discovereth the treasons and deceits of the world. *Eras.*

We may use the world, but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest nor joy in this wor-d, neither possesseth he always his own desire.

He that loveth the world hath incessant travel, but he that hateth it hath rest.

The world hath so many sundry changes in her vani-ty, that she leadeth all men wandring in unstedfastness.

He

He that seeketh pleasures from the world followeth a shadow, which when he thinketh he is surest of, it vanisheth away and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this world a place of pleasure and reward: wherefore such as suffer in adversity shall in another world be recompensed with joy. *Hermes.*

He which delighteth in this world must either lack what he desireth, or else lose what he hath won with great pain.

He that is enamoured of this world is like one that entereth into the Sea: for if he escape perils, men will say he is fortunate; but if he perish, they will say he is wilfully deceived.

He that fixeth his mind wholly upon the world loseth his soul; but he that desireth the safety of his soul, little or nothing regardeth the world.

After the old Chaos was brought into form, the Poets feign that the world was divided into four Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: All which may be more largely read of in the first Book of *Ovid's Metamorphosis.*

The world in the four Ages thereof may be compared to the four seasons of the year; the first resembling the Spring-time, the second Summer, the third Autumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himself to the world ought to dispose himself to three things which he cannot avoid: First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain & trouble; Thirdly, to much business without expedition. *Solon.*

Mundus

Mundus regitur numine deorum, éſtq; quaſi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of Beginning.

Defin. *Begirning is the firſt appearance of any thing; and there can be nothing without beginning, but onely that Almighty power which firſt created all things of nothing.*

EVil beginnings have moſt commonly wretched endings.

In every thing the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to prevent, then in the exigent to work revenge.

That thing never ſeemeth falſe that doth begin with truth.

The Preface in the beginning makes the whole book the better to be conceived.

Nature is counted the beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The beginning of Superſtition was the ſubtilty of Saran; the beginning of true Religion, the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our own power; but the end thereof reſteth at God's diſpoſing. *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The moſt glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefeſt, and the end moſt hard to attain.

The beginning, the mean and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the end is ſhort. *Greg.*

The fear of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once known, with more eaſe the event is underſtood.

Begin nothing before thou firſt call for help of God: for God, whoſe power is in all things, giveth moſt proſperous furtherance and happy ſucceſs unto all ſuch acts as we do begin in his Name.

Take good adviſement ere thou begin any thing; but having once begun, be carefull ſpeedily to diſpatch it.

He that preventeth an evil before it begin hath more cauſe to rejoyce then to repent.

Take good heed at the beginning to what thou granteſt, for after one inconvenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life be end of ſin.

Prin-

Principiis obsta : serò medicina paratur
Cùm mala per longas invaluere moras.
Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Defin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason and necessity of them, are hid in his secret counsel, and cannot be comprehended by the sense of man.*

THE end of the world is a good man's meditation; for by thinking thereon he preventeth sin. *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our worldly actions, which may in this life be described in shadows, but never truly attained but in heaven onely.

Nothing is done but it is done to some end. *Arist.*

The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing. *Arist.*

The end of every thing is doubtful. *Ovid.*

The end of war is a just Judge. *Levit.*

As there is no end of the joys of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less then our hopes.

What was doubtful in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the end of them. *Arist.*

The end of a dissolute life is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtful.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning which prove bad in the end.

Exitus acta probat: careat successibus opto,
Quisquis ab eventu facta notanda putat.
Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quòd sit divini operis. *It is God's fair creature, and the chearful comfort of man, who by his word made the Light thereof to beautifie it to the world's end.*

THose children which are born between the four and twenty hours of midnight and midnight, with the *Romans* are said to be born in one day.

Numa Pompilius, as he divided the year into months, so he divided the month into days, and called them *Festos*, *Profestos*, and *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business, the last as common for their gods as men.

A day

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the *Ægyptians* at Sun-setting, and with the *Persians* at Sun-rising.

The *Athenians* count all the time from the setting of the Sun to the setting of the Sun again but one day.

The *Babylonians* count their day from the Sun-rising in the morning, till the Sun-rising the next.

The *Umbrians*, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil-living man loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost wherein he had not gotten a friend.

Of all numbers we cannot skill to number our days: we can number our sheep, our oxen, and our coin; but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* sent to fight:
Thus sent, one day did see
Them nobly dead ere night.

The *Romans* called *Jupiter Diespiter*, which signifieth the Father of the Day, or Light.

Light is sometimes taken for Day, and Darkness for Night.

No day cometh to man wherein he hath not some cauſe of ſorrow. *Quintil.*

The entrance of adoleſcency is the end of infancy, man's eſtate the death of youth, and the morrow-day's birth the overthrow of this day's pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleaſure of the day is the Sun, called of the Philoſophers the golden eye, and heart of heaven.

The light of learning is the day of the mind. *ug.*

Every day that paſſeth is not to be thought as the laſt, but that it may be the laſt. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum eſt, ſed prolongare Tonantis.
Optima quæque dies miſeris mortalibus ævi
Prima fugit, ſubeunt morbi triſtiſque ſenectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darkneſs is the time of reſt and peace after labours, being commonly that part of the day natural in which the Sun is hidden from us, clearing the Antipodes.*

THE longer the night is in coming, the more it is deſired of the oppreſſed; yet no ſooner ſeen then wiſht to be departed.

Night is the benefit of Nature, and made for man's reſt. *Livius.*

Suſpicion and fear are Night's companions.

Darkneſs is not evil but in compariſon of the light. *Auguſt.*

Every light hath his ſhadow, and every ſhadow of

of night a ſucceeding morning.

The darkneſs of our vertues, and not of our eyes, is to be feared. *Aug.*

It is not darkneſs, but abſence of the light, that maketh night.

Darkneſs cannot be ſeen. *Aug.*

The breath we breathe in the morning is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable then the day.

Night, which is the nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, hears all the complaints of the afflicted.

The deeds of the night are loathſome to the day, neither hath light to doe with darkneſs.

Night is war's enemy, yet it is the onely finder out of martial ſtratagems

A dark night and a dead reſolution beget cauſe of the day's lamentation.

Night is the cloak to cover ſin, and the armour of the unjuſt man. *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

Whatever is over-wearied by the day's exerciſe it as it were new born by the night's reſt and quiet. *Tully.*

Night and Sin hold affinity, and joyntly aid each other.

It is impoſſible to wear out the day in travel, if ſome part of the night be not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones :
Ut teipſum ſervés non expergiſceris ? Horat.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedneſs.

Defin. *Wickedneſs is any ſin, vice or evil committed or imagined in the whole courſe of our lives, and the mean by which we loſe God's favour, and expoſe our ſelves to the danger of hell-fire.*

THE proſperity of evil men is the calamity of the good.

When wicked men rejoyce, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoyce as often as thou art deſpiſed of evil men, and perſwade thy ſelf that their opinion of thee is moſt perfect praiſe.

Ill men are more haſty then good men are forward in proſecuting their purpoſe.

He that worketh wickedneſs by another is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the wickedneſs itſelf then the wicked man.

Unexperienced evils do hurt moſt.

The remembrance of evil things is to be obſerved by the contemplation of good matters.

Philip King of *Macedon* aſſembled together the moſt wicked perſons and fartheſt from correction of all his ſubjects, and put them into a Town which he built of purpoſe, calling it *Poneropolis*, the City of wicked perſons.

Continuance in evil doth in it ſelf increaſe evil. *S. P. S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate then he which of neceſſity will needs be evil?

Whoſoever he be that ſpareth to puniſh the wicked,

ked, doth thereby much harm to the good. *Anachar.*

It is a praiſe to the godly to be diſpraiſed of the wicked; and it is likewiſe a diſpraiſe to be praiſed of them.

Sin blindeth the eyes of the wicked, but puniſhment opens them. *Greg.*

The wicked man is daily drawn to puniſhment, and is ignorant thereof.

The mind of an ill-diſpoſed perſon is more unſtable then the ſuperficies of the water.

When wicked men be in the midſt of all their jollity, then ſome misfortune comes knocking at the door.

When the evil man would ſeem to be good, then he is worſt of all.

He is evil that doth willingly aſſociate himſelf with wicked men.

Wicked men are the devil's ſhadows.

Vertue is health, but vice is ſickneſs. *Plato.*

The wicked man attempteth things impoſſible. *Ariſt.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good that ſpareth the wicked.

A good ſentence proceeding from a wicked man's mouth loſeth its grace.

The progeny of the wicked, although it be not wholly infected, yet it will ſavour ſomething of the father's filthineſs.

As vertue is a garment of honour, ſo wickedneſs is a roab of ſhame.

Curſed is that man that knoweth not to be a man, but by his wickedneſs is far otherwiſe then he ſhould be.

He that intendeth not to doe good ſhould refrain from doing evil: but it is counted evil if we refrain to doe good.

Purifie thine own wickedneſs, then prate of others ſins.

The wicked man, in a monſtrous kind of pride never heard of before, glorieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut in ſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtful to the giver.

In good things nothing is either wanting or ſuperfluous: which made the *Pythagoreans* ſay, that wickedneſs could not be comprehended, but godlineſs might.

The ways to wickedneſs are many, plain and common; but to goodneſs are not many, but one, and that ſame is hard to find, becauſe it is but little troden.

Non ob ea ſolùm incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quòd cujus in animo verſatur, nunquam ſinet eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen conſtat id fore ſemper occultum: plerumque enim improborum facta primò ſuſpicio inſequitur, deinde ſermo atque fama, tum accuſatorum judex; multi etiam ſe judicant. Cicero.

Of Infamy.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doing ſtaineth our names and our ſucceſſions with a perpetual diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and Diſhonour are the two greateſt preventers of miſhap.

Infamy galleth unto death, and liveth after death

Infa

Infamy and Shame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy whoſe life the people lament, and at whoſe death they rejoyce. *Solon.*

There is no greater infamy then to be laviſh in promiſe, and ſlack in performance.

Begging is a ſhameful courſe, and to ſteal is a great blot of diſhonour.

He that hath born ſail in the tempeſt of ſhame may ever after make a ſport of the ſhipwreck of his good name.

Infamy is ſo deep a colour that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin ſhall fall with open ſhame.

They that covet to ſwim in vice ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, then the praiſe to be eſteemed amiable.

The infamy of man is immortal. *Plato.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to govern, and to ſee him govern that deſerveth to goe to plough.

Shame is the end of treachery, and diſhonour ever foreruns repentance.

What is once ſpotted with infamy can hardly be worn out with time. *Aurel.*

When the ſtring is broken, it is hard to hit the white: and when a man's credit is called in queſtion perſwaſions can little prevail.

An honourable man ſhall never die, and an infamous man deſerveth not to live.

The infamous man is onely miſerable: for good men will not believe him, bad will not obey him,

no

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so infamy woundeth all.

The occasions and greatness of infamy are better untried then known.

The Tongue is the readiest instrument of detraction and slander.

Every inferiour doth account that thing infamous wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeit vertue.

It is infamy to dispraise him that deserveth well, because he is poor; and to commend the unworthy, because he is rich.

He that by infamy slandereth his friend is most monstrous.

To be praised of wicked men is as great infamy as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing against *Catiline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessours, that although they have been famous, yet by thee they will come to oblivion.

If a man's good name be not polluted, although he have nothing else, yet it stands him in more stead then the possession of very great riches.

Emori præstat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam petit, quàm ignominiam, infamiam, contumelias, dedecus fugiat? Cicero.

Of Dishonesty.

Festus. *Dishonesty is an act which ingendereth its own torments: for from the very instant wherein it is committed, and with the continual remembrance thereof, it pulleth the soul of the malefactor with shame and confusion.*

He

HE that is disposed to mischiefs will never want occasions.

Dishonesty ruinates both fame and fortune.

Shame is the hand-maid to dishonest attempts. *Crates.*

The insatiate appetite of gluttony doth obscure the interious vertues of the mind.

He that fears not the halter will hardly become true; and they that care not for suspects are seldome honest.

It is dishonest victory that is gotten by the spoil of a man's own Countrey. *Cicero.*

There never riseth contention in a Common-wealth, but by such men as would live without all honest order.

The evil inclination of men may for a time be dissembled; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe evil.

Many be so malicious and perverse, that they take more delight to doe evil to others then to receive a benefit unto themselves.

If he be evil that giveth evil counsel, more vile is he that executeth the same.

Nothing is profitable which is dishonest. *Tully.*

Then mischief is at the full ripeness, whenas dishonest things be not onely delightful in hearing, but also most pleasant in practice: and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to dishonesty can neither be friend to himself, nor trusty to another.

The overthrow of a Common-wealth is the dishonesty of the Rulers.

Disho-

Diſhoneſty is the ſerpent of the ſoul, which ſpoileth men of their ornaments and heavenly apparel.

All things are tolerable ſave thoſe things which are diſhoneſt.

Caliſtes the harlot ſaid ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed ſhe could draw his Auditors from him. No marvel, ſaith he, for thou allureſt them to diſhoneſty, to which the way is ready; but I exhort them to vertue, whoſe way is hard to find.

Honeſty is joyned with miſery, diſhoneſty with all kind of worldly felicity: but the miſery which we ſuffer for honeſty ſhall be turned to everlaſting comfort; and that felicity gotten by diſhoneſty ſhall be changed into perpetuall torment.

——*ſæpe Dieſpiter*
Neglectus inceſto addidit integrum.
Rarò antecedentem ſceleſtum
Deſeruit pede pœna claudo. Horace.

Diſce bonas artes, moneo, Romana juventus.
Sit procul omne nefas: ut ameris, amabilis eſto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleaſures and naughty deſires.*

A Man ſeldome repenteth his ſilence, but he is often ſorrowful for his haſty ſpeeches.

He that is rooted in ſin will hardly be by good counſel reformed.

Who doubts of God, with *Protagoras*, is an Infidel; who denieth God, with *Diagoras*, is an Epicure and a Devil.

Conſent and Sin are both of one kind.

Vice is the habitude of ſin, but ſin is the act of that habitude.

He that pampers his fleſh doth nouriſh many worms.

Exceſſive ſleep is found the bodie's foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin eternal damnation.

As by nature ſome men are more inclined to ſickneſs then other ſome; ſo one man's mind is more prone then another's to unrighteouſneſs.

The ſickneſs of old age is avarice, the errour of youth inconſtancy. *Theop.*

A moſt horrible and damnable offence that is to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure: thus diſſembled vices ſeem greater vertues.

Where Elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where Gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices then vertues. *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth, and negligence in age, breed at length woe to both; the one ending in ſorrowful grief, the other in lamentable miſery.

Where youth is void of exerciſe there age is void of honeſty.

Flattery, and ſoothing great men in their humours, getteth more coin then true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſour countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety

Sobriety without ſullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an eſpecial care leſt thoſe vices deceive us which bear a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute mind, Prodigality Liberality, Fortitude Temerity, and Religion Superſtition.

What Nation doth not love gentleneſs, thankfulneſs, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainful, unhoneſt, and unthankful perſon?

Cùm fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus dacuntur, & vitiorum illecebris & cupiditatum lenociniis ſe dederunt, miſſos faciant honores, nec attingant rempublicam; patiantur viros fortes labore, ſe otio ſuo perfrui.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare joyn together to hurt thoſe which have been their beſt friends, and them to whom they are bound both by bloud, nature, and benefits.*

INgratitude challengeth revenge by cuſtome, and is a vice moſt hateful before God and man.

Ingratitude for great benefits maketh men to deſpair of recompence, and of faithful friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter ingratitude. *Stobæus.*

He is unthankful that being pardoned ſinneth again.

There

There can be no greater injury offered to a free mind nd a bashfull face, then to be called unthankful; sith uch reproaches sink most deeply into the reputation f Honour.

Ingratitude springeth either from covetousnes or uspect. *Theophrast.*

It is a shameful and unthankful part always to crave, nd never to give. *Marc.*

Princes rewarding nothing, purchase nothing; and esert being neglected, courage will be unwilling to ttempt.

Benefits well bestowed establish a kingdome; but ervice unrewarded weakneth it. *Archim.*

The nature of man is ambitious, unthankful, suspectful, not knowing rightly how to use his friends, or with what regard to recompense his well-willers for heir benefits bestowed.

It is better to be born foolish, then to understand ow to be unthankful.

Ingratitude loseth all things in himself, in forgetting ll duties to his friend.

To doe good to an unthankful body is to sow corn n the sand.

Two contraries give light one to the other; and ingratitude and thankfulnes are best discerned one by he other.

There is no affection among men so firmly placed, ut through unthankful dealing it may be changed to atred. *Bias.*

Two heads upon one body is a monstrous sight: but ne unthankful heart in a bosome is more odious to behold. *Bias.*

There cannot be a greater occasion of hatred, then to repay good turns with unthankful dealing.

An ungrateful Common-wealth, which hath banished men of true desert, finding its hinderance by

their

their absence, too late repenteth. *Lactantius.*

Nothing waxeth sooner old then a good turn of benefit. *Diog.*

An unthankfull man is compared to a vessel bored full of holes. *Lucianus.*

Old kindness sleepeth, and all men are unthankful. *Pindarus.*

The ungrateful man through his impudency is driven to all villany, and mischief, and maketh himself a slave. *Xenophon.*

Plato called *Aristotle* a Mule for his ingratitude. *Ælianus.*

The unthankful man hath ever been accounted a more dangerous buier then the debtor. *Cognat.*

The ungrateful man is of worse condition then the Serpent, which hath venom to annoy others, but not himself.

It is better never to receive a benefit, then to be unthankful for it.

Thankfulness doth consist in Truth and Justice. Truth doth acknowledge what is received, and Justice doth render one good turn for another. *Stobæus.*

He is unthankful with whom a benefit perisheth; he is more ungrateful which will forget the same; but he is most ungrateful that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit should not onely remember, but requite the same liberally and fruitfully according to the nature of the earth, which rendreth more fruit then it receiveth seed. *Quint.*

The *Egyptians* of all vices most abhorred Ingratitude, in which (as *Tully* saith) all wickedness is contained.

If we be naturally inclined to doe good to them whom we conceive good hope, how much more are we bound to those at whose hands we have already received a good turn? *Seneca.*

The

Thou canſt not call a man by a worſe name, then to ſay he is an unthankful perſon.

Plutarch interpreteth *Pythagoras* Symbole, of not receiving of ſwallows, that a man ought to ſhun unthankful people.

Xenophon, among the praiſes which he gave unto *Ageſilaus*, reputeth it a part of injuſtice, not onely not to acknowledge a good turn, but alſo if more be not rendred then hath been received.

Whoſoever receiveth a benefit ſelleth his own liberty, as who would ſay that he made himſelf ſubject to render the like.

The Laws of *Athens*, *Perſia* and *Macedonia*, condemned the unthankful perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchiſes for ingratitude were revoked.

An ungrateful perſon cannot be of a noble mind, nor yet juſt. *Socrat.*

A man ought to remember himſelf how often he hath received courteſie and pleaſure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the ſin and death of man.

No man's life is void of ingratitude.

The life of the ignorant is unthankful, wavering and unſtaied in things preſent, through the deſire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude: for the greater the increaſe of mortal men is, the more doth ingratitude augment. *Plat.*

We ſhall avoid this ſhameful vice of ingratitude, if we

we esteem the benefit which we receive of another greater then it is, and contrariwise repute that less then it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Est aliqua ingrato meritum exprobrare voluptas.
Ingratus, qui beneficium accepisse se negat quod accepit: ingratus, qui id dissimulat; rursum ingratus, qui non reddit: at omnium ingratissimus est qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates and great places: it is a vice of excess, and contrary to all Modesty, which is a part of Temperance.*

He that bruiseth the Olive tree with hard Iron fretteth out no oil, but water: and he that pricketh a proud heart with perswasion, draweth out oneli hate and envy.

It is impossible that to a man of much pride fortun should be long friendly.

It chanceth oftentimes to proud men, that in the greatest jollity, and when they think their honour spu and woven, then their estate with the web of their li in one moment is suddenly broken.

Ambitious men can never be good Counsellers t Princes.

The desire of having more is a vice common to Prince and great Lords, by reason of ambition an desire to rule, bringing forth in them oftentimes unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgressi of man's nature.

Pride causeth that work to become wicked which itself is good: so that humble submission is bett then the proud boasting of our deeds; which cause

a prou

proud man oftentimes to fall into more deteſtable ices then he was in before. *Plut.*

It is natural to proud men to delight themſelves, and ſet their whole minds upon vain deſires.

Men that have their thoughts high, and their eſtates ow, live always a penſive and diſcontented life.

Pride ſhould of young men be carefully avoided, of ld men utterly diſdained, and of all men ſuſpected nd feared. *Soc.*

Pride hath two ſteps, the loweſt bloud, and the ighest envy.

Pride eateth gold, and drinketh bloud, and climbeth o high by other mens heads that ſhe breaketh her wn neck.

It is better to live in low content then in high infa-y; and more precious is want with honeſty then ealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth igh, and preſently vaniſheth away in ſmoak. *Plut.*

A proud heart in a beggar is like a great fire in a mall cottage, which not onely warmeth the houſe, but arneth all that is in it.

The ſpring of pride is lying, as truth is of humility. *hil.*

Men that bear great ſhapes and large ſhadows, and ave not good nor honeſt minds, are like the pour-raiture of *Hercules* drawn upon the ſands.

The more beauty the more pride, and the more ride the more preciſeneſs.

Ambition is the ground of all evils. *Tim.*

Pride is a Serpent which ſlily inſinuateth her ſelf nto the minds of men.

Exalt one of baſe ſtock to high degree, and no man iving will ſooner prove proud then he.

An ambitious body will goe far out of the right way, o attain to the height which his heart deſireth. *S. P. S.*

Pride

Pride is the mother of Superſtition.

The proud man, ſeeking to repreſs another man, inſtead of ſuperiority attaineth indignity.

The proud man is forſaken of God; being forſaken, he groweth reſolute in impiety, and after purchaſeth a juſt puniſhment for his preſuming ſin. *Plato.*

A proud man is compared to a ſhip without a Pilot, toſſed up and down upon the ſeas by winds and tempeſt. *Aug.*

The Son of *Ageſilaus* wrote unto King *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould find it no greater after the victories then it was before.

King *Lewis* the eleventh was wont to ſay, when Pride was in the Saddle, miſchief and ſhame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of man's conſtancy. *Aug.*

Pride is always accompanied with Folly, Audacity, Raſhneſs, and Impudency, and with Solitarineſs; as if one would ſay, that the proud man is abandoned of all the world, ever attributing to himſelf that which is not, having much more bragging then matter of worth. *Plato.*

Pride did firſt ſpring from too much abundance of wealth. *Antiſt.*

Chryſippus, to raiſe an opinion of knowledge to himſelf, would ſet forth thoſe books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boaſting man doth feign things to be which indeed are not, or maketh them appear greater then they are. *Ar.*

Pride is the mother of envy, which if that one be able to ſuppreſs, the daughter will be ſoon ſuppreſſed. *P.*

Husband-

Husbandmen think better of those ears of corn which bow down and wax crooked, then those which grow straight; because they suppose to find more store of grain in them then in the other.

Socrates, when he saw that *Alcibiades* waxed proud because of his great possessions, shewed him the Map of all the world, and asked him whether he knew which were his Lands in the Territory of *Athens*? who answered, They were not described there. How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men to delight in their own fooliſh inventions.

He that knoweth himself best esteemeth himself least. *Plato.*

The glory of the proud man is soon turned to infamy. *Salust.*

The proud man thinketh no man can be humble. *Chrysost.*

Antiochus had that admiration of himself, that he thought he was able to sail on the Earth, and go on the Seas.

Pompey could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits never content themselves in their vocations. *Perdic.*

Themistocles told the *Athenians*, that unless they banished him and *Aristides*, they could never be quiet.

Perdita tunc urbi nocuerunt secula, postquam
Ambitus & luxus & opum metuenda facultas
Transverso mentem dubiam torrente tulerunt.

In

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda: nam ut adversas res, sic secundas, immoderatè ferre levitatis est. Cicero.

Of Prodigality.

Defin. *Prodigality is the excess of Liberality, which coming to extremity proves most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.*

PRodigality without care wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the mind, which is so impatient in heat, that it ceaseth not, while any matter combustible is present, to burn necessary things into dust and cinders. *Pliny.*

Where Prodigality and Covetousness are, there all kind of vices reign with all licence in that soul. *Theop.*

Prodigality stirreth up evil wars and seditious injuries, to the end that her humour may be fed; fishing in all troubled waters, that she may have wherewith to maintain her prodigal expences.

Excess of apparel is an argument of the inconstancy of the soul, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts. *Erasmus.*

Deck not thy self with curious wrought Tapestry, and fair painted Pictures, but with Temperance and Honesty. *Epict.*

Poverty followeth superfluous expences.

Prodigality maketh youth a tyrant in his own estate, a destroyer of his own wealth, and a corrosive to his own friends.

To spend much without getting, to lay out all without

out reckoning, and to give all without considering, are the chiefest effects of a prodigal mind.

He that giveth beyond his power is prodigal, he that giveth in measure is liberal, he that giveth nothing at all is a niggard.

Prodigality is a special sign of incontinency. *Marc. Aurel.*

He that is superfluous in his diet, sumptuous in apparel, and lavish of his tongue, is a Cook's hope, a Tailour's thrift, and the son of repentance.

The end of much expence is great grief.

Straton Sidonius could in no wise abide that any one should go beyond him in prodigal expences; whereupon arose a great contention betwixt *Nicocles Cyprius* and him, whilest the one did what he could to exceed the other. *Theop.*

Who spends before he thrives, will beg before he thinks.

Riches lavishly spent breed grief to our hearts, sorrow to our friends, and misery to our heirs.

A proud Eye, an open Purse, a light Wife, breed mischief to the first, misery to the second, and horns to the third.

What is gotten with care ought to be kept with wisedome.

Prodigality is a dissolution, or too much loosing of vertue. *Zeno.*

An Unthrift is known by four things: by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cherisheth, and the expence he useth.

An excess in meats breeds surfeit, in drink drunkenness, in discourse ignorance; so in gifts excess produceth prodigality.

It is better to be hated for having much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none, whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing and palpable sensuality brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not onely to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Beggar. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it be wholly consumed.

Fire consumeth fuel without maintenance; and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal-minded man neither observeth time nor maketh end of riot, until both himself and his patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal-minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he gets it; and so he spends it, he cares neither on whom nor in what sort he consumes it.

——*O prodiga rerum*
Luxuries, nunquam parvo contenta parato,
Et quæsitorum terrâ pelagóq; ciborum
Ambitiosa fames, & lautæ gloria mensæ!
Discite quàm parvo liceat producere vitam,
Et quantum natura petat——

Of Gaming.

Defin. *Gaming is a ſtealing away of time, abuſing our underſtanding in vain things without any profit.*

Chilo being ſent from *Lacedæmon* to *Corinth* in Embaſſage, to intreat a peace between them, and finding the Noble-men playing at Dice, returned back again without delivering his Meſſage; ſaying, We would not ſtain the glory of the *Spartans* with ſo great ignominy, as to joyn in ſociety with Dice-players.

Players at Dice, by the Council of *Conſtantinople* under *Juſtinian*, were puniſhed with excommunications.

Alphonſus, ſon of *Ferdinando* King of *Spain*, ſtreightly commanded that no Knight ſhould preſume to play at Dice or Cards for any money, or give his conſent to any ſuch play in his houſe, upon pain of forfeiting his wages for one whole moneth, and himſelf to be forbidden another moneth and a half from entring into the King's Palace.

It is a very hard matter, to follow ordinarily the deceitful practices of cozening skill, or skilful cozenage, without the diſcredit of a man's good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no ſooner in queſtion then when he is known to be a common Gameſter.

It is no freedom to be licentious, nor liberty to live idlely.

Such game is to be abhorred wherein wit ſleepeth, and idleneſs with covetouſneſs is onely learned.

The gain which ariſeth to any party in play ſhould be beſtowed upon the poor, to the end that both the Gameſters, as well the winner as the looſer, might be equally puniſhed. *Aug.*

Aurelius Alexander, Emperour of *Rome*, made a Law, that if any man was found playing at the Dice, he ſhould be taken for frantick, or as a fool natural, which wanteth wit and diſcretion to govern himſelf.

The ſame Emperour likewiſe, after the promulgation of the foreſaid Law, counted Dice-players no better then Thieves and Extortioners.

Gaming at Cards and Dice are a certain kind of ſmooth, deceitful, and ſlight theft, whereby many are ſpoiled of all they have.

Who would not think him a light man, of ſmall credit, that is a Dice-player or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is he corrupted in life and manners.

Juſtinian made a Law, that none privately or publickly ſhould play at Dice or Cards.

Old mens Gaming is a priviledge for young men.

The Devil was the firſt inventer of Dice and Gaming.

Dicing Comedians bring often Tragical ends.

Plato ſeeming to commend Table-play, compareth it to the life of man: as an evil chance may be holpen by cunning play, ſo may a bad nature be made better by good education.

Cicero in the Senate-houſe put *Antonius* to ſilence, in ſaying he was a Dicer.

Dicing neither beſeemeth the gravity of a Magiſtrate, nor the honour of a Gentleman; for that the gain is loaded with diſhoneſt practices, and the loſs with unquiet paſſions.

As a dead Careaſs in an open field is a prey for many kinds of Vermine; ſo a plain-minded man is an aſſured prey for all ſorts of Shifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains are appoin-

appointed for punishment, if he return to it again.

The *Lydians* were the first inventers of Gaming, when their Countrey was brought into great necessity for want of victuals, to the end that by playing they might find some mean to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth, King of *France*, made a Law, that all Sports should be banished his Realm except Shooting.

Cyrus, to punish them of *Sardis*, commanded them to pass away their time in Playing and Banqueting; thereby to render them less men, and keep them from Rebellion.

Ars aleatoria, dum aliena concupiscentiâ suâ profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorúmque mater; est verè malorum dæmonum inventum, quæ, excisо Asiæ regno, inter everſæ urbis manubias variâ sub specie migravit ad Græcos.

Of Covetousness.

Defin. *Covetousness is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open-handedness to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.*

THE property of a covetous man is, to live like a begger all the days of his life, and to be found rich in money at the hour of his death. *Archim.*

Gain gotten with an ill name is great loss.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoarded up by the covetous are most commonly wasted by the prodigal person.

He that coveteth riches is hardly capable of good instruction. *Plotin.*

It is a hard matter for a man to bridle his desire; but he that addeth riches thereunto is mad.

Covetousness is a vice of the soul, whereby a man desireth to have from all parties without reason, and unjustly withholdeth that which belongeth to another. *Arist.*

Covetousness is sparing in giving, but excessive in receiving.

Covetousness is a blind desire of good. *Luc.*

Unto a covetous man the obtaining of that he would is always unto him the beginning of the desire of having.

Covetous men scrape together like mighty men; and spend like base, mechanical, and handy-craft men.

Covetous men are compared to Rats and Mice that are in golden Mines, which eat the golden Ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sin, the snare of souls, and the hook of death, which being aptly applied may be compared to a fire, whereof a little is good to warm one, but too much will burn one altogether.

It is better to be the sheep then the son of a covetous man. *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardliness, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

Dionysius

Dionysius the elder being advertised of one that had hidden great store of mony, commanded him upon pain of death to bring it to him: which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an Inheritance. When *Dionysius* heard thereof, he sent him that which he took from him, saying, Now thou knowest how to use riches, take that I had from thee.

The Chariot of Covetousness is carried upon four wheels of Vices; Churlishness, Faint courage, Contempt of God, and Forgetfulness of death: drawn by two Horses, called Greedy to catch, and Hold fast: the Carter that driveth it is Desire to have, having a Whip called Loth to forgo.

A covetous man is good to no man, and worst friend to himself.

A covetous man wanteth as well that which he hath as that which he hath not.

He that coveteth much wanteth much.

There is a greater sorrow in losing riches, then pleasure in getting them. *Pub.*

Covetousness is the root of all evil, from whence do proceed, as from a fountain of mishap, the ruine of Common-weals, the subversion of Estates, the wreck of Societies, the stain of Conscience, the breach of Amity, the confusion of the Mind, Injustice, Bribery, Slaughter, Treasons, and a million of other mischievous enormities. *Aurel.*

All vices have their tast save onely Covetousness.

The gain of gold maketh many a man to lose his soul.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousnes is the mother of poverty.

The excuse of the covetous man is, that he gathereth for his children. *Apollonius.*

The covetous-minded man in seeking after riches purchaseth carefulnes for himself, envy from his neighbours, a prey for thieves, peril for his person, damnation for his soul, curses for his children, and law for his heirs.

A covetous rich man in making his Testament hath more trouble to please all, then himself took pleasure to get and possess all.

A covetous man's purse is called the devil's mouth.

We fear all things like mortal men, but we desire all things as if we were immortal. *Sen.*

Covetousnes in old men is most monstrous: for what can be more foolish, then to provide more money and victuals when he is at his journey's end?

Covetousnes is a disease which spreadeth through all the veins, is rooted in the bowels, and being inveterate cannot be moved. *Tully.*

To fly from Covetousnes, is to gain a Kingdome.

Gold guides the globe of the Earth, and Covetousnes runs round about the world.

Most covetous is he which is careful to get, desirous to keep, and unwilling to forgo.

By liberality mens vices are covered, by covetousnes laid open to the world. *Aug.*

A covetous man's eye is never satisfied, nor his desire of gain at any time sufficed.

The glutton's mind is of his belly, the Lecher's of his lust, and the Covetous man's of his gold. *Ber.*

The covetous man is always poor. *Aurel.*

Ardua res hæc est, opibus non tradere mores,
Et cùm sit Crœsos viceris esse Numam.

Usque

Usque adeò solus ferrum mortémque timere
Auri nescit amor: pereunt discrimine nullo
Amissæ leges, sed pars vilissima rerum
Certamen movistis, opes———

Of Usury.

Defin. *Usury of the* Hebrews *is called Biting: it is an unlawful gain got by an unlawful mean, and that cruelty which doth not onely gnaw the Debtour to the bones, but also fucketh out all the bloud and marrow from him; ingendring money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to Fire, which is an active and unsatiable Element, for it burneth and consumeth all the wood that is laid upon it: so the Usurer, the more he hath, the more he desireth, and (like Hell-gate) he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himself.

The intent of Usury bewrays the crime.

Usury is the nurse of Idleness, and Idleness the mother of Evils.

Amasis King of *Ægypt* made a law, that the Prætor should call every one to account how they lived; and if by Usury, they should be punished as Malefactors.

There was a law amongst the ancient *Grecians* and *Romans*, which forbad all Usury surmounting one penny in the hundred by the year, and they called it *Unciary* Usury.

This law was since that brought to a half-penny a year among the *Romans*; and not long after Usury was clean taken away by the law *Genuntia*, because of ustal seditions which rose through the contempt of laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World its Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man then a Thief, who was condemned but in double as much. *Cato.*

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by is the loss of a great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Crates.*

He that with his Gold begets Gold becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury; and Usury subverteth credit, good name, and all other vertues.

Covetousness seeketh out Usury, and Usury nourisheth Covetousness.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives careless of the soul's safety.

As the greedy Ravens seek after carrion for their food; so doth the covetous Usurer hunt after Coin to fill his Coffer. *Philo.*

No kinde of people in the world are so notorious livers, nor use so much to falsifie their faith in all practices, as Usurers.

Appian, in his first Book of Civil wars, writeth, that by ancient Law at *Rome*, Usury was forbidden upon very great pain.

As he which is stung with an Asp dieth sleeping;

so

so sweetly doth he consume himself which hath borrowed upon Usury.

An Usurer is more dangerous then a Thief. *Cato.*

Usury is most hated of those whom she doth most pleasure.

Usury maketh those that are free-born, bondslaves. *Publius.*

Usury is the manifest sign of extreme impudency. *Chrys.*

To be an Usurer is to be a Man-slayer. *Cato.*

Usurers were not suffered to enter the Temple of sparing and well-ordered Expence.

The *Egyptians* and *Athenians*, seeing the errour of covetous Usury to take footing in their Provinces, by approved judgement concluded, that by no Instrument, Plea, Execution, or other means in Law, a body might be detained, the original being for corrupt gain.

In *Thebes* it was by streight order forbidden that any man should be put in office which in ten years before the election had practised any unlawful chaffering.

By Usury money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain that cometh by Usury brings with it contempt, many curses, and infamy.

He that liveth by the loss of the poor meriteth the plague of God for his punishment.

——*Turpia lucra*
Fœnoris, & velox inopes usura trucidat.
Non sunt facienda mala, ut indè eveniant bona.

Of

Of Deceit.

Defin. *Deceit or Craft is the exceſs of prudence: it is that which leadeth a man through wilful ignorance, to oppoſe himſelf againſt that which he knoweth to be dutiful and honeſt, cauſing him, under the counterfeit name of prudence, to ſeek to deceive thoſe that will believe him. This vice is the chiefeſt cauſe of ambition and covetouſneſs, which moſt men ſerve in theſe days: but above all things it is an enemy to juſtice, and ſeeketh by all means to overthrow the true effect thereof.*

CRaft moſt commonly is repayed with craft; and he that thinketh to deceive another is many times deceived himſelf.

The craftier and ſubtiler a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credit or goodneſs. *Cic.*

All knowledge levelled from Juſtice ought rather to be called craft then ſcience.

It is more wiſedom ſometimes to diſſemble wrongs, then to revenge them.

The difference between craft and wilineſs is, the one is in dexterity of wit natural, the other is gotten by experience.

A man's look is the gate of his mind, declaring outwardly the inward deceit which the heart containeth. *Livius.*

He that never truſteth is never deceived.

Our negligence maketh ſubtil ſhift preſume, where diligence prevents falſe deceit.

The Serpent hidden in the graſs ſtingeth the foot; and a deceitful man under the ſhew of honeſty oftimes deceiveth the ſimple.

There is nothing that ſooner deceiveth the mind then hope; for whileſt our thoughts feed on it, we ſuddenly and aſſuredly loſe it.

The

The man most deceitful is most suspectful.

It many times falls out, that what the heart craftily thinketh the looks deceitfully betray. *Leo.*

The deceitful are like the Chameleon, apt to all objects, capable of all colours; they cloak Hate with Holiness, Ambition with good Government, Flattery with Eloquence: but whatsoever they pretend is dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are we soonest deceived by subtilty.

Light heads and sharp wits are most apt to deceive others by false tales.

It is a point of dishonesty in a man, to make a shew of one thing, and doe another.

The Lawyers call that Covin, when, to deceive another, a man maketh semblance of one thing, and yet notwithstanding doth the clean contrary.

Frederick the Emperour desired, that his Counsellours would at the entring in of his Court lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and there ought to be such an unity, that there be found no difference at all: for it is a great deceit to speak otherwise with our tongue then we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was surnamed *Chrestologus*, that is to say, well-speaking, but ill-doing.

Fortune's gifts are mere deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demosthenes.*

It is no deceit to deceive the deceiver.

Falshood hath more wit to devise then truth. *Plinius.*

He is not worthy to find the truth that deceitfully seeketh her. *Aier.*

It

It is more impious to be deceitful, then to conceal the truth, *Hier.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitful man's speeches may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poison contained. *Hier.*

Alexander being counselled by *Parmenio*, to seek the subversion of his enemies by craft and subtilty; answered, that his estate would not suffer him so to do; but if he were *Parmenio*, he would do it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answers of the Oracles were always doubtful and full of deceit.

He is worthy to be abhorred which beateth his brains to work wickedness, and seeketh by subtilty to bring other men to misery.

A deceitful man chuseth hypocrisie and dissimulation for his companions.

Sic avidis fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of Lying.

Defin. *Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.*

TAke heed of a Lier, for it is time lost to be led by him: and of a flatterer, for it is meer deceit to believe him.

Lying

Lying is a member of injuſtice, turning topſey turvey all humane ſociety, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodneſs in him that uſeth to lie, as it is ſure to find no evil in him that telleth truth.

The Lier is double of heart and tongue; for he ſpeaketh one thing, and doth another.

From Truth depraved are ingendred an infinite number of Abſurdities, Hereſies, Schiſms, and Contentions. *Socrat.*

The Thief is better then a man accuſtomed to lie.

In *Almain* a lie hath been always extremely hated, and ſhunned as it were a plague: and Baſtards could never obtain the price of an Occupation whatſoever, nor take degree in Art or Science. *Xen.*

Thou canſt not better reward a Lier, then in not believing what he ſpeaketh. *Ariſt.*

Within thy ſelf behold well thy ſelf; and to know what thou art, give no credit to other men.

Pope *Alexander* the ſixth never did what he ſaid, and his ſon *Borgia* never ſaid what he meant to do; pleaſing themſelves in counterfeiting and diſſembling, to deceive and falſifie their faith. *Guic.*

It is the property of a Lier to put on the countenance of an Honeſt man, that ſo by his outward habit he may the more ſubtilly deceive. *Bias.*

Lying is contrary to nature aided by reaſon, and ſervant or hand-maid to truth.

As the worms do breed moſt gladly in ſoft and ſweet woods; ſo the moſt gentle and noble wits inclined to honour are ſooneſt deceived by Liers and Flatterers.

Through a Lie *Joſeph* was caſt into Priſon, and Saint *Chryſoſtome* ſent into baniſhment.

All kind of wickedneſs proceedeth from Lying, as

all

all goodneſs doth proceed from truth. *Chilo.*

The *Ægyptians* made a Law, that every Lier ſhould be put to death.

The ſhame of a Lier is ever with him.

A Lie is not capable of pardon. *Xen.*

Liers onely gain this, that albeit they ſpeak the truth yet ſhall they never be believed.

Lying is contrary to nature aided by reaſon, and ſervant or hand-maid to truth. *Plotin.*

The *Scythians* and *Garamantes* followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The *Perſians* and *Indians* deprived him of all honour and further ſpeech that lied.

Cyrus told the King of *Armenia*, that a Lie deſerved no pardon.

The *Parthians* for lying became odious to all the world.

There is no difference between a Lier and a Forſwearer: for whomſoever (ſaith *Cicero*) I can get to tell a Lie, I may eaſily intreat to forſwear himſelf.

An honeſt man will not lie, although it be for his profit.

Lying in doctrine is moſt pernicious.

He that dares make a lie to his Father, ſeeking means to deceive him, ſuch an one much more dareth to be bold to doe the like to another body.

Liers are the cauſe of all the ſins and crimes in the world. *Epictetus.*

A Lier ought to have a good memory, leſt he be quickly found falſe in his tale. *Pliny.*

It is a double lie for a man to belie himſelf. *St b.*

A lie is the more hateful, becauſe it hath a ſimilitude of truth. *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Weights, falſe Meaſures, and all Cozenages, are called Lying; to the

the end that by ſo deformed a name we ſhould the rather eſchew them.

A good man will not lie, although it be for his profit. *Cicero.*

Alexander would conſent to nothing but truth, and *Philip* his father to all kind of falſhood.

Old men and Travellers lie by authority.

It is wickedneſs to conceal the fault of that which a man ſelleth. *Lactan.*

Lying in a Prince is moſt odious. *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non convenit. Falſum maledictum eſt malum mendacium.

Of Drunkenneſs.

Defin. *Drunkenneſs is that vice which ſtirreth up luſt, grief, anger, and extremity of love, and extinguiſheth the memory, opinion and underſtanding, making a man twice a child; and all exceſs of drink is drunkenneſs.*

THE ancient *Romans* would not ſuffer their wives to drink any wine.

The crafty wreſtler (Wine) diſtempereth the wit, weakneth the feet, and overcometh the vital ſpirits. *Ariſt.*

Wine burns up beauty, and haſtens age.

Exceſs is the work of ſin, and drunkenneſs the effect of riot. *Solon.*

Thoſe things which are hid in a ſober man's heart are oft-times revealed by the tongue of a drunkard.

Drunkenneſs is a bewitching devil, a pleaſant poiſon, and a ſweet ſin. *Aug.*

Drunkenneſs maketh man a beaſt, a ſtrong man weak, and a wiſe man a fool. *Origen.*

Plato bade drunken and angry men to behold themſelves in a glaſs.

The

The *Scythians* and the *Thracians* contended who should drink most.

Argon the King of *Illyrium* fell into a sickness of the sides, called the Pleurisie, by reason of his excessive drinking, and at last died thereof.

Sobriety is strength of the soul. *Pyth.*

Where drunkenness is mistress, there secrecy beareth no mastery.

Wine and Women cause men to dote, and many times put men of understanding to reproof.

Cleo, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever to try masteries who could drink most, and overcome the rest.

The Vine bringeth forth three Grapes; the first of Pleasure, the second of Drunkenness, the third of Sorrow.

Philip King of *Macedon*, making war upon the *Persians*, understood that they were a people which abounded in all manner of delicate wines, and other wastful expences; whereupon he presently retired his army, saying, It was needless to make war upon them who would shortly overthrow themselves.

Nothing maketh Drunkenness to be more abhorred, then the filthy and beastly behaviour of those men whose stomacks are overcharged with excess.

Steel is the glass of beauty, Wine the glass of the mind. *Eurip.*

Intemperance is a root proper to every disease. *Plato.*

Sickness is the chastisement of Intemperance. *Seneca.*

A drunken man, like an old man, is twice a child. *Plato.*

Drunkenness is nothing else but a voluntary madness.

The

The Glutton and the Drunkard ſhall be poor.

Wine hath drowned more men then the ſea. *Pub.*

The firſt evil to drunkenneſs is danger of Chaſtity. *Amb.*

The *Lacedæmonians* would often ſhew their Children ſuch as were drunk, to the end they ſhould learn to loath that vice.

Romulus made a Law, that if a woman was found overcome with drink, ſhe ſhould die for her offence; ſuppoſing that this vice was the foundation or beginning of diſhoneſty and whoredom.

Calliſthenes being urged by one to drink as others did at *Alexander's* feaſt, anſwered, that he would not; for, ſaith he, whoſo drinketh to *Alexander* hath need of *Æſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot be ſo ſoon taken by any thing as by Wine; for being drunk he falleth into the toils.

Wine, according to the ſaying of a late Writer, hath drowned more men then the ſea hath devoured.

Drunkenneſs is a monſter with many heads; as filthy talk, fornication, wrath, murther, ſwearing, curſing, and ſuch like.

There are two kinds of Drunkenneſs: one kind above the Moon, is a celeſtial drunkenneſs ſtirred up by drinking of heavenly drink, which maketh us onely to conſider things Divine: The reward of vertue is perpetual drunkenneſs. *Muſæus.*

Another kind of Drunkenneſs is under the Moon, that is, to be drunk with an exceſs of drinking, which vice ought of all men carefully to be avoided.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine enflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The *Nazarites* abſtained from drinking of any Wine or ſtrong drink.

Quid

Quid non ebrietas deſignat? operta recludit;
Spes jubet eſſe ratas; in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices quem non fecere diſertum?
Contracta quem non in paupertate ſolutum?

Of Gluttony.

Defin. *Gluttony or Surfeiting is the ſworn enemy to Temperance, daughter to exceſs and immoderate appetite: ſhe is health's bane, and humilitie's blemiſh, life's cockatrice, and the ſoul's hell, except mercy wipe out the remembrance of ſo great a guilt.*

SUffice nature, but ſurfeit not; ſupply the bodie's need, but offend not.

Moderate diet is the wiſe man's cognizance; but ſurfeiting Epicuriſm is a fool's chiefeſt glory.

To live well and frugally, is to live temperately, and ſhun ſurfeiting: for there is great difference between living well, and living ſumptuouſly; becauſe the one proceeds of Temperance, Frugality, Diſcipline, and Moderation of the ſoul, contented with her own riches; and the other of Intemperance, Luſt, and contempt of all Order and Mediocrity: but in the end one is followed with ſhame, the other with eternal praiſe and commendation. *Plato.*

It is not the uſe of meat, but the inordinate deſire thereof, ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot uſe our ſpirits well when our ſtomachs are ſtuffed with meat: neither muſt we gratifie the body and entrals onely, but the honeſt joy of the mind. *Cicero.*

The *Hebrews* uſed to eat but once a day, which was at Dinner; and the *Grecians* in like manner had but

but one meal, and that was at Supper.

Sobriety retaineth that in a wise man's thoughts which a fool without discretion hath in his mouth.

The belly is an unthankful beast, never requiting the pleasure done, but craving continually more then it needeth. *Crates.*

When we eat we must remember we have two guests to entertain, the Body and the Soul: whatsoever the Body hath departs away quickly, but what the Soul receiveth abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomach. *Senec.*

As meat and drink is food to preserve the body; so is God's Word the nourishment for the Soul. *Greg.*

A vertuous Soul hath better tast of godly discourses, then the Body hath of well-relished meat.

The first draught that a man drinketh ought to be for thirst, the second for nourishment, the third is for pleasure, and the fourth for madness. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindred by vapours, which excess of feeding distempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in War) what he would have bought him for his supper; Bread, (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisedome is hindred through Wine, and understanding darkned. *Alphons.*

Nothing

Nothing can be more abject and hurtful, then to live as a slave to the pleasure of the mouth and belly. *Salust.*

Diseases gather together within our bodies, which proceed no less of being too full then being too empty: and oftentimes a man hath more trouble to digest meat then to get meat.

How hard a matter is it to preach abstinence to the belly, which hath no ears, and which will take no denial, however the case standeth?

By Gluttony more die then perish by the Sword.

Gluttony stirreth up lust, anger, and love in extremity, extinguishing understanding, opinion and memory. *Plat.*

Gluttony fatteth the body, maketh the mind dull and unapt; nay, which is worse, undermineth reason.

Wine hath as much force as fire: so soon as it overtaketh one, it dispatcheth him; it discloseth the secrets of the Soul, and troubleth the whole mind.

Homer proving that the Gods die not, because they eat not, alludeth, that eating and drinking do not onely maintain life, but are likewise the cause of death.

We are sick of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat and the faults and errours we commit against them. *Plut.*

Socrates inviting certain of his friends to a Feast, was reproved for his slender provision: whereto he answered, If they be vertuous, there is enough; but if they be not, there is too much.

They which are addicted to belly-service, not caring for the food of the mind, may well be compared to Fools, that depend more upon Opinion then Reason.

I

It is an old Proverb, Much meat, much malady.
Intemperance is a root proper to every diſeaſe.
He that too much pampereth himſelf is a grievous enemy to his own body.
Veſſels being more fully fraught then they are able to carry do ſink; ſo fareth it with ſuch as eat and drink too much.
By ſurfeit many periſh, but he that dieteth himſelf prolongeth his life.
Exceſs came from *Aſia* to *Rome*: Ambition came from *Rome* to all the world.
Gluttony cauſeth innumerable maladies, and ſhortens man's life. *Horace.*
Surfeiting is the readieſt means to procure ſickneſs; and ſickneſs is the chaſtiſement of intemperate diet.
Gorgias being demanded how he attained to the number of an hundred and eight years, anſwered, By never having eaten or drunken any thing through pleaſure.
Omne nocet nimium, mediocriter omne gerendum. Tantum cibi & potionis adhibendum eſt, ut reficiantur vires, non opprimantur. Cicero.

Of Concupiſcence.

Defin. *Concupiſcence or Luſt is a deſire againſt reaſon, a furious and unbridled appetite, which killeth all good motions in man's mind, and leaveth no place for vertue.*

Luſt is a pleaſure bought with pains, a delight hatcht with diſquiet, a content paſſed with fear, and a ſin finiſhed with ſorrow. *Demonax.*
Luſt by continuance groweth into impudency.
Shame and Infamy wait continually at the heels of unbridled Luſt.
Luſt is an enemy to the purſe, a foe to the perſon, a canker

canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses, and, finally, a mortal bane to all the body; so that thou shalt find pleasure is the path-way to perdition, and lusting love the loadstone to ruth and ruine. *Pliny.*

Lust in age is loathsome, in youth excess; howsoever it is the fruit of idleness.

Lust enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensual Vice hath these three companions; the first Blindness of understanding, the second Hardness of heart, the third Want of grace.

Draco wrote such laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with bloud.

The chanels which rivers long time have maintained are hardly restrained from their course; and lust wherein we have been long plunged is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by Lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of Nature.

Concupiscence is inseparably accompanied with the troubling of all order, with impudency, unseemliness, sloth, and dissoluteness. *Plato.*

Our tongues most willingly talk of those things which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothful. *Sen.*

Adultery desireth no procreation, but pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his posterity shall possess by his evil living.

This monstrous sin altereth, marreth, and drieth the bod

body, weakning all the joynts and members, making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawful Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders; as needines, anger, paleness, discord, love, and longing. *Diog.*

Concupiscence doth injure, profane and defile the holiness of the soul.

The *Corinthians* for their inconstancy have been evil spoken of; for they were so unchast, that they prostrated their own daughters to enrich themselves. Hence came the Proverb, It is not fit for every man to go to *Corinth:* for they paid well for their pleasure.

The *Babylonians*, *Tyrrhenians*, and *Messalians*, were greatly spotted with this vice, abusing their bodies in such monstrous sort, that they were reputed to live rather like beasts then men.

Meretrix non dissimilis mari; quod dat, devorat, nunquam abundat.

Hoc unum in ore perpetuo habent meretrices, Da mihi, atque Affer mihi.

Of Sloth.

Defin. *Sloth is a fear to endure labour, a desisting from the necessary actions both of body and mind: it is the sink which receiveth all the filthy chanels of vice, and with that poisonous air infecteth and spoileth the soul.*

A Man being idle hath his mind apt to all uncleanness; and when the mind is void of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendreth sloth.

Sloth turneth the edge of wit, but ſtudy ſharpeneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence. *Ariſt.*

Idleneſs is the onely nurſe and nouriſher of ſenſual appetites, and the ſole maintainer of youthful affections.

Travel is a work that continueth after death.

Be doing always ſomewhat, that the Devil find thee not idle. *Hierom.*

Idleneſs is the ſepulchre of a living man. *An.*

Sloth is the Devil's cuſhion or pillow. *Origen.*

Idleneſs teacheth much wickedneſs. *Eur.*

They that do nothing learn to do ill. *Cic.*

Idleneſs is the meat that ſoreſt and ſooneſt infecteth the mind with many miſchiefs.

Idleneſs is againſt nature. *Cicero.*

The ſlothfull man ſleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſs is the enemy of vertue, and the very traine of all wickedneſs.

Sloth loſeth time, dulleth underſtanding, nouriſheth humours, choaketh the brain, hinders thrift, and diſpleaſeth God. *Galen.*

Sloth is the mother of poverty. *Sen.*

The ſluggard being neſtled in ignorance ſooneſt falleth into Atheiſm.

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pity.

Idleneſs maketh of men women, of women beaſts, of beaſts monſters. *Homer.*

Study begetteth ſtudy, and ſloth increaſeth ſloth. *Ambr.*

Pythagoras gave his diſciples this Precept, Take good

good heed that thou sit not upon a bushel: meaning that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through idleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learn to do ill. *Columella.*

That kind of contemplation tending to solitariness but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole ght. *Hom.*

In idleness beware of idleness.

Sloth is the Step-mother of Wisedom and Science. *Anacharsis.*

Men are born to good works; whereof our soul may serve for a sufficient and invincible proof, seeing it is never still, but in continual motion and action. *Cicero.*

Idleness decayeth the health of the body; and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them; but as soon as any begin to be idle, they kill them. *Plato.*

The wise man's idleness is continual labour. *Bern.*

Carthage was overcome, and *Rome* by Idleness came to ruine. *Aug.*

——*Variam semper dant otia mentem.*

Ignavia vitium est animosæ partis, quæ consternitur periculis, præsertim mortis. Arist.

Of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which thrusteth and exposeth the body to dangers, presuming onely upon vain hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he hath won the field may be counted more foolish then valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more then to follow their sensual appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoin our betters to silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool then of him that is wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelty in conquest; for the one is wilful, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment in conscience.

He that presumes on that he knows not may lose an honour for an humour. *Curtius.*

Presum-

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himself. *Bion.*

It is a troublesome, dangerous, insolent and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise, but arrogant, that dares presume unasked to give a Prince counsel.

He that presumeth to understand every thing is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aim.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain farther then the sleeve will stretch maketh the arm bare: and to skip beyond a man's skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath: for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men do all that they will, they indeed presume to do that which they should not. *Cicero.*

Presumption is the chief ground and cause of all variance, hatred, and mischief.

Amongst the ambitious men of the world presumption is a fury, and a continual tempter.

The occasion why Leven was forbid unto the Jews at the Feast of *Easter*, was, to teach them to have a great care to keep themselves from Pride and Presumption, into which they fell that held any good opinion of their own selves, and puffed themselves up therewith, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of their life to the last hour, because the thief was saved: for as that was a precedent, that none should despair; so was it but one example, because none should presume.

He is too much presumptuous that striveth to go where another hath fallen; and too much unbridled that searcheth not at all when others have perished before him.

Let him that thinketh he standeth take heed lest he fall.

Nulla præsumptio perniciosior quàm de propria justitia aut scientia superbire. O superba præsumptio! O præsumptuosa superbia! Aug.

Cùm non sit nostrum quod sumus, quomodo nostrum est quod habemus?

Stultitia genus est, ut cùm alii debeas vitæ beneficium, tibi adscribas ornamenta virtutum.

Of Treason.

Defin. *Treason is that damned vice, hated of God and man, wherewith perjured persons being bewitched fear not to betray themselves, so they may either betray*

tray others or their Countrey: it is the breach of faith and loyalty with God, their Governours, and Countrey.

THey are deceived that look for any reward for treason. *Curtius.*

The conflict with Traitors is more dangerous then open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Worms, which consume the wood in which they were ingendered. *Agesil.*

Treachery hath always a more glozing shew then the Truth; and Flattery displays a braver Flag then Faith.

No place is safe enough for a Traitor. *Amb.*

Once a Traitor, and never after trusted. *Liv.*

Who will not with *Antigonus* make much of a Traitor going about to pleasure him? but having his purpose, who will not hate him to death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no priviledge to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap. *Philip.*

Traitors leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good warriour ought to commit the fortune of his war to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitor.

Many conſpire vaſiantly, but end wretchedly.

Traitors have continual fear for their bedfellow, care for their companion, and the ſting of conſcience for their torment. *Men.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſel, ſoon breed a Traitor.

Where the people's affection is aſſured, the Traitor's purpoſe is prevented. *Bias.*

There are many Traitors in Common weals whom it is better to forbear then to provoke.

Of raſh hopes proceed perillous ends, and of execrable treaſons damnable ſucceſs.

Traitors about the Thrones of Princes are like Wolves about the Folds of Sheep.

One ſcabbed ſheep will infect a whole flock, and one Traitor ſubvert the whole Monarchy.

He is worthily hated of all men that beareth not a faithful heart to his Countrey.

No wiſe man at any time will truſt a Traitor. *Tully.*

Nè in colloquiis de prætextu pacis proditiones urbium tententur, ſiántque interlocutores, maximè cavendum eſt. Proditores urbium ſæpe nè ipſi quidem proditionem evadunt, ſed ab hoſte trucidantur.

Of Deſperation.

Defin. *Deſperation is a ſorrowfulneſs without all hope of better fortune, a vice which falſly ſhadoweth it ſelf under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loſs of their ſouls and bodies.*

Deſpe-

DEſperation is a double ſin, and final impenitence hath no remiſſion.

It is better to be called a daſtardly Coward, then a deſperate Caitiff.

Let no man deſpair of Grace, although he repent in his latter age: for God judgeth of man's end, and not of his life paſt. *Ber.*

Deſperation ſpringeth from the ignorance of God. *Aug.*

It is better to prolong our life in miſery, then to haſten our own death without hope of mercy. *Lactantius.*

Love wanting its deſire makes the mind deſperate: and fixed fancy bereft of love turneth into fury.

There is no offence ſo great but mercy may pardon: neither is there any thing ſo deſperate which time cannot cure.

Deſperate is the fruit of diſordinate ſin, which, becoming his own Judge, proves his own Executioner.

The fear of inevitable puniſhment is the cauſe of deſperation. *Stob.*

Nothing doth more torment a man then forſaking hope. *Quin.*

Deſperation preferreth profit before honeſty. *Eraſmus.*

Let no man deſpair of that thing to be effected which hath been done already.

Extream fear and danger make cowards deſperately adventurous: and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperateneſs on danger.

Fortune deſperately attained is as deſperately loſt: and Deſpair ſuddenly entertained is a token of a wretched conſcience.

Deſpair comes of the feebleneſs of courage and the lack of wit.

To him that is ſubject to paſſion deſpair is ever attendant.

He that is deſperately inclined to his own will is ever moſt near to the wrath of God.

Deſpair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Deſpair and revenge deprive men of the mercy of God, and clean blot out the memory of their former deeds.

Of all the perturbations of man's mind Deſpair is the moſt pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themſelves.

He that through the burthen of his ſins breaks forth into deſperation wilfully refuſeth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The ſoul's firſt comfort is to avoid the fault, the next not to deſpair of pardon.

Deſperation is a certain death. *Aug.*

As he which without licence breaketh a Priſon procureth his own death: ſo in the world to come ſhall he be perpetually puniſhed which contrary to the will of God will ſet the ſoul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.

Of Hereſies and Hereticks.

Defin. *Hereſie is a wilful and obſtinate opinion grounded in the mind, the ſiſter of ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing itſelf againſt the Principles of Faith and true Religion.*

After

AFter the aſcenſion of Chriſt into Heaven, divers by the inſtigation of the Devil ſaid as *Simon* the *Samaritan* and others, who ſought to ſeduce the people from the true faith they embraced, teaching and preaching Hereſies. *Juſtin.*

Hereſie ſtreweth the plain and open way of truth with thorns and brambles.

Marcion, heaping Hereſie upon Hereſie, ſaid that *Cain*, the *Sodomites*, and the *Ægyptians*, and all Nations that have excelled in wickedneſs, met Chriſt in Hell, and by him were delivered. *Irenæus.*

Montanus, calling himſelf the Holy Ghoſt, ſtrangled himſelf. *Niceph.*

The *Valentinians* ſaid that Chriſt took not fleſh of the Virgin *Mary*. *Polyd.*

The Church of *Corinth* was corrupted, not onely in manners, but alſo in doctrine.

Arrius, that Arch-heretick, his bowels burſt in under. *Theod.*

The *Adamites*, denominated from *Adam*, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in Marriage, that they admit no copulation between man and wife. This Hereſie was ſoon ſuppreſſed.

Origeniſts and *Sadducees* deny the Reſurrection.

Aquarii uſed not Wine but Water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our ſalvation, and yield our ſelves ſubjects to Satan.

The *Nicolaites* maintain the community of their Wives. *Euſ.*

Antioch was never without Hereticks; and within the ſeventh year of *Julius*, the greater part thereof was conſumed with fire from Heaven, the other deſtroyed by an Earthquake.

Neſto-

Nestorius denied *Mary* to be the mother of Christ: after he was banished, his tongue was eaten up with worms, and he died miserably. *Evag.*

They which through the dimness of their mind, and want of understanding, do contemn the true and living God, do please themselves with all manner of pestilent errours. *Amb.*

Some not considering that clear and heavenly light which cometh from God, they fall into the gulf and sink to the bottom of that most foul and filthy puddle of all false Opinions, Errours, Heresies, and worshipping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles. *Aug.*

A Schismatick, although he sin not at all against the pure Doctrine and sincere Faith, yet he rashly separateth himself from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn. *Cyp.*

While some men always take to themselves a farther dominion then peaceable justice requireth, they perish from the Church: and while they proudly lift up themselves, blinded with their own presumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much Chaff and Cockle, suffereth many things: and yet whatsoever is either contrary to faith or good life she alloweth not, neither holds she her peace, neither doth she it.

De nucleo olivæ, intus optimæ & suavissimæ, ventosa & vana caprificus exsurgit; ità & hæreses de nostra fructificaverunt: non nostræ degeneret veritatis grano & mendacio silvestres. Tertul.

Omnia

Omnia hæreticorum dogmata inter Ariſtotelis *&* Chryſippi *ſpineta ſedem ſibi & requiem repererunt.* Hieronymus.

Of Devils.

Defin. *Devils are our tempters to ſin, blaſphemy and all other evils: they that ſtand in fear of God take pleaſure in that which diſpleaſeth them.*

THE Devil labours to deceive man, and greatly envies that any ſhould be ſaved.

Satan is a ſubtil fiſher, and uſeth great cunning in caſting of his net, and ſearcheth out the vein of water wherein every man is delighted. *Baſil.*

The Devil by degrees worketh the deſtruction of man.

Chriſt fiſheth with an angling-rod, and catcheth but a few; the Devil with a broad net, and draweth up multitudes. *Chryſ.*

The Devil's bait is ſweeter then Chriſt's; and that is the cauſe he taketh ſo many. *Hier.*

Chriſt fiſhing took four, *Simon*, *Andrew*, *James* and *John*: the Devil walking by the ſea of this world may in as little ſpace catch four thouſand.

Through the envy of the Devil ſin entred into the world.

The Devil was the firſt authour of lying, the firſt beginner of all ſubtil deceits, and the chief delighter in all ſin and wickedneſs. *Philo.*

Divers ſpirits were wont to deceive people, either by miſleading them in their journies, or murthering them in their ſleeps. *Pſellus.*

The Devils, not able to oppoſe God in himſelf, aſſault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Uſurer with gold, the Ambitious with ſmooth looks, the Learned by falſe doctrine.

The

The Devils oft-times ſpake truth in Oracles, to the intent they might ſhadow their falſhoods the more cunningly. *Lactan.*

The Devils (as being immortal ſpirits, and exerciſed in much knowledge) ſeem to work many things which in truth are no miracles, but meer works of nature.

All the greater power of Devils proceedeth from the juſt indignation of God, who by ſuch whips chaſtiſeth the wicked, and exerciſeth the good.

The Devils have divers effects; the one troubles the ſpirit, the other moleſteth the body: ſome inſinuate and ſteal into our hearts, where depraved deſires are ingendred; or elſe into our underſtanding, to hinder the uſe and office of Reaſon.

The power of God, and not the Devil, is to be feared. *Greg.*

The inviſible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Auguſtine.*

The Devil is overcome by humility.

The Devil is ſtrong againſt thoſe that entertain him, but weak againſt thoſe that reſiſt him. *Aug.*

From evil ſpirits proceedeth Art-Magick, whereby the ſlaviſh practiſers of that damnable Art by many falſe miracles deceive the ſimple, and confound themſelves.

He that giveth his word to the Devil breaketh his bond with God. *Luther.*

The Devil, Temptation, and Sin, were the occaſions of man's fall.

The hearts of the Reprobates contain as many Devils as unchaſt thoughts. *Greg.*

The Devil in the laſt day ſhall riſe againſt us in condemnation, for that he hath been more careful to get ſouls then we to ſave them. *Bern.*

The

The Devil doth eaſily hit with his arrows the proud men of this world, but the humble he miſſeth. The Archer ſooner doth hit a great mark then a little one. *Amb.*

The Devil is to ſome a Lion, to ſome an Ant. *Greg.*

The Devil ceaſeth to tempt them whom he hath already wone.

The Devil, though he ſeeth not our thoughts, yet by outward ſigns he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil preſents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What ſin ſoever hath been by man at any time committed, was firſt by the Devil invented.

The Devil firſt accuſeth us of our evil words, next of our evil works, laſtly of our evil thoughts. *Greg.*

Chriſtus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam: Leo, quòd invictus; Agnus, quia manſuetus. Ipſe Agnus occaſu vicit Leonem, qui circumit quærens quem devoret. Diabolus Leo dictus feritate, non virtute. Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven: it is a place of torment, miſery and deſolation; where the wicked ſhall endure the endleſs judgement of pain for their offences.*

ZEno the Stoick taught, That the places of the Reprobates were ſeparate from the righteous; the

the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horrour, distress and misery, the cell of torment, grief and vexation.

The loss of Heaven is to the damned more grievous then the torment of Hell. *Chrys.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him that by experience knoweth there is a Hell. *Chrys.*

Hell is the place of punishment which God hath reserved for the Reprobates.

In Hell is no order, but a heap and chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every-where where Heaven is not.

The torture of a bad conscience is the Hell of a living soul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous: and wicked men escape torments in this world, because they shall find there is a judgment to come, wherein the wicked shall have punishment according to the number of their offences. *Lactantius.*

They that believe in Christ have already overcome sin and Hell.

To them that are enamoured of the world the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell, like death, is most uncertain, and a place of punishment most assured.

Hell is compared to the Labyrinth which *Dædalus* made,

made, whose entrance is easie, but being once in, it is not possible to return.

He that tempted Christ will never spare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed lest thy soul feel the flames of Hell.

Hell, that is known no-where, is every-where; and though now never so private, yet in the end it will be most publick.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of death.

Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla species boni, nulla desperatio mali.

Noctes atque dies patet atri janua Ditis.

The End of the Book.

THE NAMES

Of all the Christian and Heathen Authours in this Book.

A

Augustine
Ambrose
Appian
Archimedes
Ælianus
Aristotle
Aristippus
Anaxagoras
Alex. Severus
Anselm

B

Basil
Bernard
Bonaventure
Boëtius
Bullinger
Bodinus
Bias
Bacon
Beza
Bion

C

Chrysostome
Cyprian
Clemens Alex.
Cassiodorus
Columella
Cor. Agrippa
Chrysippus
Chilo
Calvin
Cicero
Curtius

D

Diogenes
Diog. Laert.
Demosthenes
Dionysius

E

Eusebius
Euagoras
Erasmus
Ennius
Epictetus
Euripides

G

Gregory
Guevara
Galen
Guicciardine

H

Hierome
Horace
Hermes
Hippocrates
Homer

I

Josephus
Isidorus
Irenæus
Justin
Justinian
Isocrates
Iamblichus

L

Luther
Lactantius
Lud. Vives
Livius
Lucretius
Lycurgus

M

Macrobius
Musonius
Marc. Aurel.
Musæus
Menander
Martial

N

Niphus

O

Origen
Olaus

Oso-

Ssorius

P

Polycarpus
Petrarch
Publius
Plautus
Plato
Philo
Pontanus
Pacuvius
Phocion
Periander
Pythagoras
Plotinus
Plutarch
Pittacus
Pindarus
Petronius
Plinius
Psellus

Q

Quintilianus

R

Ramus

S

Sirach
Solon
Socrates
Stobæus
Salust
Suetonius
Silius Italicus
Sophocles
Seneca
Sr. *Thomas Moor*
Sir *Philip Sidney*

T

Thomas Aquinus
Theodorus
Thales
Terence
Tertullian
Theopompus
Theophrastus
Theocritus

V

Vegetius
Virgil

X

Xenocrates
Xenophon

Z

Zeno

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